# D[illegible]INE

# FAITH.

Wherein are practically handled twelve principall points which explaine the N[illegible] and Vse of it.

By IOHN ROGERS, Preacher of Gods Word at *Dedham* in *Essex*.

The third Edition, [illegible] corrected, and [illegible] Author.

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E[illegible]

*If you [illegible] you shall [illegible]*

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L[illegible]

Printed for *Nathan[illegible]* [illegible] *Henry Overton*, [illegible] at their Shops [illegible] head Ally, [illegible]

To the Right Worſhipfull, the Lady MILDMAY, wife to Sir HENRY MILDMAY of *Graces*, and to Miſtris HELEN BACON of *Shrubland-hall*, and to Miſtris GVRDON, wife to Maſter BRAMPTON GVRDON of *Aſſington*: the Author prayeth all increaſe of Faith, many good dayes here, and eternall life in the Kingdome of Heaven.

RIght Worſhipfull, when I thought (according to the cuſtome) of putting forth this little poore TREATISE in the name of ſome vertuous and worthy perſon, ſtrait way you three above-named came into my

minde, and I knew not how to sever you, nor which I could leave out, therefore made bold rather to Dedicate it to you all together, for these reasons: First, God hath neerely joyned you all together by many bonds, both Civill and Religious, both of Nature and Grace, and hath given you to be all of one minde in the Lord. I have also had exceeding great experience of your love both to mee and to my Ministery, and am much bound unto you all. I thought it therefore meet, to render this as a small token and testimony of my unfained love, and true thankfulnesse to your Worships all. And though never a one of you but deserve to beare the

the Name alone of a farre better Worke than this, yet seeing as this is my first fruits in this kinde, so I know not, but its most like to be the last, therefore I have beene thus bold to joyne you all together, humbly craving your acceptance of this poore mite. And thus desiring to you all, a principall portion of blessing of this and all other holy helpes that it pleaseth God to bring to your hands, to further you well to his heavenly Kingdome, I humbly take my leave of your Worships, resting ever

*Your Worships in any service that I am able,*

I. R.

# ¶ To the Reader.

*Hriſtian* Reader, *theſe things that thou findeſt in this little* Treatiſe of FAITH, *were the ſumme of ſundry Sermons Preacht in my ordinary wecke-day Lecture, eight or nine yeares agoe, which I wrote brokenly & briefly for my owne memory, leaving out many things in the Vſes and Applications of the Points delivered*

*in Preaching, which should set an edge upon the doctrines that were handled.*

*These things were oft desired by some of the hearers to be brought to light for their continuall use, yet I for divers reasons could never give any consent thereto. The last yeare the importunitie of a godly friend drew them from me, and put them forth, but not as I would, if it had pleased God I had beene in health at the doing thereof: which Treatise I have since perused and amended in [illegible] many places: and yet there is nothing to my mind, or as were to be desired. Sundry of my friends, some by Letters, some by word of mouth have told me, that the Vses of the Points*

*are*

*are very short and weake in comparison of that they were in Preaching. I easily confesse it, and know not how to mend it, unlesse I had Preacht them over againe, or had more leisure to enlarge them than I can attaine to. Neither finde I it possible to me, in cold blood, and so long after, to call to minde or write those stirring passages that God brought to hand in the heat of Preaching. Well, craving pardon for all defects, I commit it to thy hand as it is, humbly begging the Lords blessing and good hand to goe with-all. If any by the Excellency, Necessitie, and rarenesse of this grace of* Faith, *shall be provoked to labour to be possessed of it, that are as yet without it, and those that have it to*

*nourish it, that it may encrease to the best degrees, and to live by it to the glory of God, their encrease of comfort here, and salvation hereafter; I shall have attained my end, be heartily glad, & give God thankes. If any reape any fruit hereby (as if they read it advisedly, teachably, and with seeking God, I hope they shall) give God the prayse, and pray for the Author, and for this crazed and last part of his life.*

*But let me advertise thee of one thing, good Christian Reader, that howsoever thou shalt often finde in this Treatise, Faith spoken of as of a particular perswasion of a mans heart, that Christ Iesus is his, and that he shall be saved by him, that yet it is not meant, that*

*that that is the first act of Faith, which is rather an accepting of Christ, a leaning upon him, and a laying hold on him offered by God, And then after by a second act of Faith, by finding a true and unfained change of heart and life wrought in him, he is then and thereby perswaded that he is one of those that Christ dyed for. Therefore this I take to be a good description of Faith; That it is the mightie worke of the holy Ghost, whereby a sinner humbled by the Law, and quite driven out of himselfe, by or upon the gracious and sweet voyce of the Gospell, and the free and unpartiall offer of mercy from God in Christ, comes in time to cast himselfe upon Christ, and trust to him*

as

*as the All-sufficient and onely meanes of his salvation, and withall is willing to be subiect to him all his dayes. And to say that Faith is a particular Application of Christ to a mans owne soule, or a particular apprehension or laying hold on Christ, as* Ioh. 1. 12. *is a true and safe definition thereof: for there be that doe truely beleeve in Christ, and that to salvation, if they should then dye, that yet are not come to bee perswaded that Christ is theirs; which comes after, either by the testimony of Gods Spirit, or the witnesse of their owne spirit, from the truth of their Sanctification.*

*Having advertised thee of this, I commend thee to God, and to the word of his grace*

*which*

*which is able to build thee up further, and give thee inheritance with them that be sanctified by Faith in Christ Iesus.*

The weakest and most unworthy of the true servants of Iesus Christ,

*I. R.*

# ¶ To the Reader.

THe good of the ſoule, and the ſupreme happineſſe of a ſinner, being a reaſonable creature, is to be united to an All-ſufficient, even to him Who is goodneſſe and happineſſe it ſelfe, God bleſſed for evermore. The fullneſſe of the infiniteneſſe of all perfections which are in the Lord, being able to fill up all the emptie chinks, void places, the unſatisfied gaſpings & yawnings of the ſpirit of a man. All truth is in God, and thereby the underſtanding is ſatisfied, it can know

*know no more, all perfections of excellency in him, and thereby the will is contented, it can have no more: and all this our first Father* **Adam** *being made for God, had he beene united to him by the obedience of love, he had beene possessour of him, and of all this good in him. But our first parents playing the Apostates, through the abuse of their owne libertie and Satans deluſion, plucked away themſelves (as I may ſo ſpeake) from under that ſpirituall and eſpeciall guidance and government of the bleſſed God, and ſo became to fall off from the poſſeſſion of ſo great a good, and to* **topple** *downe from the height of all that happineſſe, into the depth of all miſery: for as the good was from which they departed, ſuch was the evill into which they plunged themſelves: they departed from the God of all power into weakneſſe, from all wiſdome to folly, from the God of all holineſſe, glory, and conſolation, unto*

παράπτωμα. Rom. 5. 15.

*to all baſenesse, deſolation, and miſery, which cannot be conceived. They being thus departed from the Lord, recovered againe they cannot be into the ſtate of ſpirituall life and goodneſſe, unleſſe they be brought againe to him, who is the fountaine of life, & good to all that ſhall have it, namely, to the living God: and brought they will never be but by Faith: For man being bound to live the ſpirituall life of grace, and to pleaſe God, he muſt either live by himſelfe or by another, by himſelfe he cannot, being dead in ſinnes and treſpaſſes, therefore he muſt live by another, therefore goe to that other (that is) God, reſt upon him, and beleeve in him: Faith being nothing els, but the going out of the ſoule to God through Chriſt, to fetch a principle of life which in* Adam *we loſt and now need. And hence it is that there is ſuch an extraordinary worth in this precious grace, and ſuch an extraordinary vertue, even* the mightie working Ephes. 1. 19

working of the exceeing great power of the out-ſtretched arme of the Lord, *put forth to bring the ſoule to himſelfe by beleeving.*

*The worke being ſo extraordinary wonderfull, no marvell though it be more than ordinarily ſecret. The ſpirit as* the winde blowes where it liſts, thou knoweſt not whence it came nor whither it goes, and ſo is every man that is borne of God. *And if the framing of the body be fearefully and wonderfully wrought beneath in the earth, as the* Pſalmiſt *ſpeakes, why ſhould we not imagine that the faſhioning of the ſoule to a dependance of God, through the depth of his counſell, ſhould be much more difficult to dive into.*

Ioh. 3. 3.

*The way which the Author of this Treatiſe hath followed in making a ſaving Contrition to goe before faith in the ſecond maine poynt of the Treatiſe, diſcourſing about the Author and meanes of Faith,*

if

*if it may finde a judicious and fayre construction, it will be found to be beyond exception by such as are not forestalled with preiudice. Let not that deceive thee (good* Reader*) which is a common conceit, but a common errour, to wit, that every saving worke upon the heart is a sanctifying worke, which in* strictnesse of speech *(as the termes must here be conceived) cannot stand by the verdict of Scripture. For* Rom. 8. 30. *the spirit speakes plainly,* whom God called, them he justified, whom he justified, them he glorified. *Here is the order of Gods owne worke, of purpose described by his owne spirit, and by those last words,* and them he glorified, *by the best Interpreters is meant not onely the perfection of it in heaven, but the beginning of it here in grace, sanctification and glorification differing but in degrees one from another, whence the cōclusion is thus undeniably collected;* Vocation is not a sanctifying

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ing worke, *because they are there distinguished one from another, set in order of nature one before another:* But Vocation *is a saving Worke, therfore every saving worke is not a sanctifying worke. Though therefore we must have Faith before we can be in Christ, and the soule must be contrite before it can have Faith, this saving worke may be, and yet this no Worke of sanctification.*

*If then thou shalt heare or reade of sorrow, hatred, detestatiō against sinne in a contrite person, which cannot be in a reprobate, and observe also the like spoken elsewhere as a fruit of Faith, thou must not bogle or start at the termes, as implying a contradiction one to another, when all will easily be reconciled thus, the one is a sorrow of preparation, the other a sorrow of sanctification, and yet both saving. The one wrought upon us, wherein we are patients of the worke of the spirit bringing of us unto Christ:*

the

*the other is wrought by us, through the ſpirit given to us, and dwelling in us when wee have received Chriſt.*

*Much more may be ſaid in this particular, and ſhall be when occaſion ſhall require, onely for the while, this may ſerve by way of preface, not purpoſing to enter the liſts of diſpute. And let me ſpeake ingenuouſly without either pride or preiudice, ſomewhat I have heard by conference of the point from ſundry men, a little I have read, and thought much according to my meaneneſſe, and the meaſure of light received, and I could never yet apprehend any thing, which ſhould ſhake this truth rightly underſtood.*

*Touching the cõming in of Faith, if any doubt ariſe, thoſe words* pag. 175. *ſhould wiſely be weighed, and they ſeeme fully to determine the Controverſie, namely, that in the hungrings & thirſtings of the ſoule there is as it were the ſpawne of Faith,*

*Faith, not yet brought to full perfection, the ſoule is comming towards God, but not yet come to him to reſt ſo fully and wholly on him as hereafter it will.*

*And this is all I have to advertiſe thee (good* Reader*) touching the matter. For the Author, though my love could ſay much, yet I will ſay nothing, but let his workes prayſe him. I know he enuies not the parts, nor deſires the prayſes of others, that which is to be commended of a man is his goodneſſe, and in my ſilence, the ſoules in heaven now bleſſed, and many hundred of the Saints brought to God by the power of his Miniſtery, are as large Letters, and the beſt of his commendation (as* Paul *ſpeakes) read of all and knowne of all. And that which is a crowne and comfort to himſelfe, I ſee not but it may be a credit to him from all ſuch, who are content that God ſhould be glorified by others as well as by themſelves. Briefly, that word which*

God

*God hath blessed, that way which God hath layd open to bring so many to life by, Behold* (Christian Reader) *that word and way is here chalked out before thee, see it, goe in it, and the God of heaven goe with thee and give a rich blessing to thee, and to this Worke for thy soules good, which hee wisheth who rests*

Thine in the Lord Iesus,

THOMAS HOOKER.

SEeing a lively and justifying Faith is above all other graces most excellent, profitable, and necessary, as being that alone instrument whereby wee apply unto our selves Christ Iesus, and all his benefits for our justification and salvation: And seeing withall it is of such difficultie to bee obtained (for it is as easie to fulfill the Law as to obey the Gospell) and a thing wherein men may and doe so soone and often deceive themselves, and is so dangerous and deadly if they be deceived: therefore I purpose by the assistance of Gods grace and holy Spirit, to handle this doctrine

of Faith at large. And for our more orderly and distinct proceeding herein, I will principally insist upon these points and heads which follow.

1. *What Faith is.*
2. *The Author or chiefe efficient, and by what meane it is wrought in us.*
3. *The degrees of it.*
4. *The excellency of it.*
5. *The difficultie of it.*
6. *The necessitie of it.*
7. *The perpetuitie of it, and that true Faith cannot be wholly lost.*
8. *The signes and fruits whereby it may be knowne.*
9. *The lets and impediments of it. which make it to bee of such rarenesse.*
10. *The contraries of it.*

Whereunto are added two other things.

11. *Of living by Faith.*
12. *What warrant wee haue to beleeve.*

And

And the Lord enable mee, ſo ſufficiently to handle theſe things, as they be in themſelues profitable and neceſſary.

## CHAP. I.

### *What Faith is.*

FIRST I will ſhew what Faith is. This is needfull to bee well cleared and handled, as the ground of all the other points that follow. To which end I will firſt diſtinguiſh it from thoſe things that are called Faith in Scripture, and be not the Faith I am about, and from falſe and unſufficient Faiths, and ſo ſhew what it is not firſt, and then what it is. What Faith is.

1. It is not our beleeving any mans word, or promiſe to us, or mans writing, which is a faith and confidence in him; As if a great

great man ſhould promiſe to free a poore man out of priſon, by paying his debt, he beleeving it, it comforts him much: But the faith wee are about to ſpeake of, reſpecteth God onely, and his Word, and not mans words or writings, nor humane things.

2. It is not fidelitie and faithfulneſſe in keeping our promiſes, which is called faith on Gods part, as *Rom.* 3.3. *Shall the faith of God be made of none effect*, i. e. the fidelitie of God in keeping promiſe, ſo on ours, *Gal.* 5. among the fruites of the Spirit, faith or fidelitie is reckoned one, ſo *Math.* 23.23.

3. It is not the doctrine of the Goſpel, which yet is called Faith, *Act.* 6.7. *Many were obedient to the faith*, *Gal.* 1.23. and oft in the Epiſtle to *Timothy*.

4. It is not a particular faith of the lawfulneſſe of this or that to be done, as in things indiffe-

rent,

rent, of our libertie purchaſed by Chriſt from the bondage of the ceremoniall Law, which in *Pauls* time ſome ſtronger Chriſtians beleeved, and therefore did eate any thing without making conſcience, and which yet the weaker did not, but made conſcience ſtill of them: and now this is a faith to beleeve their libertie ſpoken of, *Rom.* 14. *haſt thou faith?* which is not to be underſtood either of a generall faith, beleeving the whole word of God, nor of juſtifying faith, but of that particular libertie, & therefore he bids them that haue it, to keepe it to themſelves, at leaſt for a while, and not by wordes or deeds to ſhew it forth to the hurt of their weake brethren. Now the other Faith it is not meet we keepe it to our ſelves, but wee muſt confeſſe with our mouthes, & be readie ever to give account thereof, & alſo muſt ſhew forth the fruits of it to the example of others.

*Historie.* 1. It is not Historicall faith, which is a beleeving, not of the stories of the Bible onely to be true, but a beleeuing of the whole Word of God, the articles of the faith; but beleeved onely in a historicall manner generally, not applyed particularly to himselfe.

To know the word of God more or lesse of it, yea the whole Scripture, and to giue assent that it is true, and goe no further, is historicall faith, and may be in Reprobates both within the Church, as also in such as be without the Church; as Turkes beleeve that there is a God, that Christ was borne of the Virgin *Mary*, the Resurrection of the dead, &c. yea, the Devils have it, *Iames* 2. 19. And therefore such a faith is unable to saue. But true faith is this and more, it addes particular application of it to his owne selfe. Every true beleever hath historicall faith, but historicall onely is not true faith, therefore

fore let none content themſelves herewith, for howſoever they may thinke themſelves ſome body if they can tell the ſtories of the Bible, and can diſcourſe, and becauſe they verily beleeve all things to be moſt certaine, yet they doe no more than ſome Atheiſts, no more than the Devils, and therefore it is poore to brag thereof.

It is not Temporary faith, of which much in the Scripture is ſpoken *Mat.* 13. parable of the Sower, the ſtony and thorny ground, *Luk.* 8. *Ioh.* 2. Many beleeve, but our Saviour would not commit himſelfe unto them, and *Simon Magus* beleeved. This hath more than the former, adding to knowledge and aſſent, a profeſſion of the Word, yet living ſtill in their ſinnes, and carnall eſtate, it is not ſufficient for ſalvation. *Tempor.* 2.

Some Temporaries goe further than ſome, there be divers

degrees; some besides profession are moved at the Word, affected with some kindes of griefe at such doctrines as serve to move griefe, and joy in that that moves joy, heare the Word with joy, yea also reforme many things, cut away outward evils, take up many good duties publike, yea and private, and yet fall short. As some of the Israelites by murmuring were cut off a little after they came out of Ægypt, some went on further and then cut off, some further, and there fell, some even within eleven dayes journey, and never yet came to Canaan; so is it with Temporaries. Thus farre went *Iehu*, *Ahab*, *Herod*, *Ananias* and *Saphira*, *Iudas*, *Nicholas* the Deacon, *Demas*, *Alexander*; notable Temporaries, and yet but Temporaries, seeing afterwards they fell away. For men may have great knowledge, assent; profession, yea excellent gifts, and shewes of every grace, (and goe

a great way, to the deceiving of themſelves and many others) and yet for want of particular apprehenſion of Chriſt, they are not planted into him, haue no ſap of grace and ſanctification; and therefore cannot continue but wither away in time, like ſeede in ſtony ground, haſty indeede at firſt, but not durable, as Corne on the houſe-top. This being built on a ſandy foundation, as the countenance of men in authoritie, profit, pleaſure, credit, noveltie, when any of theſe fayle, or ſome ſtrong temptation commeth, they breake off and fall away, or if none ſuch come, they may continue ſo to their end, and periſh, though moſt be diſcovered, at leaſt vehemently ſuſpected of thoſe that haue underſtanding of the way of ſalvation.

Though the world, firſt and laſt takes them for right honeſt men, and good Chriſtians as can be, and though they themſelves

*This temporary faith is called faith abuſively, becauſe it is*

*like to Faith, as the Divell was called Samuell that was raised up like Samuel.*

would desire to be no better, yet the servants of God suspect many of these by their coldnesse, standing ever at a stay, taking libertie in some things, especially if they be little things as they count, lothnesse to be examined, their whole estate being never troubled with doubting and such like.

True Faith goeth further then this, for the beleever particularly applyeth Christ to himselfe truely, and so lives by him a true sanctified life, which this temporary Faith fals short of. Therefore let us beware. and not trust to it: the rather because most of the people of England be deceived herewith, and goe no further. Yea most of the people be of the worse Temporaries, onely beleeving the Word of GOD to be true, and professing it because Law enjoynes them so to doe; but see how they live after their owne lusts, and therefore have no

true

true Faith which purifieth the heart. And this would ſoone be ſeene if any alteration of Religion ſhould come, as ſheepe flee from before a Dogge, ſo moſt of theſe would turne from the Goſpell, to the Maſſe, as they did in Queene *Maryes* time.

Therefore let us take heed that we content not our ſelues ſecurely with this as moſt doe. Oh extreame folly of them that are but meere Temporaries, yea & none of the beſt of them neither, by many degrees, and yet thinke themſelves well and in a very good caſe, which yet are far ſhort of many Hypocrites which be now in hell! Yea, they are farther ſhort of that was in them when they lived here, than they were of the beſt Chriſtians, and yet thinke well of themſelues. How many that never confeſt their ſinnes as *Pharaoh*, and intreated *Moſes* to pray for them in all their life, never humbled as

*Pharaoh*,

*Pharaoh*, but remaine obstinate and wilfull, never hung the head in their lives, but goe on boldly and madly, that never had such good motions and speeches as *Balaam*, never a heavenly or good savourie thought, but horrible, prophane, or muckish, never as *Iehu* zealous for God, but as cold as a stone, no heart for God, or to hinder any sinne, nay the contrary, to set up evill: many never did as *Herod*, reverence Gods Ministers, heare them gladly, reforme many things, nor as *Ananias* and *Saphira* give of their main substãce for the relieſe of the Church, but rather pull from the Church; nor as *Iudas*, that have not onely such gifts as he, but nothing so unblameable a life, and yet thinke they shall be saved: if they which went so far beyond you, be yet gone to destruction, doe you thinke you shall do well? Oh senselesse fo'ly an' madnesse!

There be many of the better sort

ſort of Temporaries among us, ſome that goe further then theſe, and yet but Hypocrites, and will fall ſhort of the kingdome of heaven.

Never then be quiet till you be even with, nay have out-ſtript any Temporary in the World, though not in gifts, yet in truth and honeſtie of heart, in particular applying Chriſt, and living by him in ſoundneſſe in all things.

Many a man looſeth a great deale of labour, and his ſoule too, for want of a little more added; A ſmall thing parts God and them: many a time they looſe Heaven for one luſt, as *Judas* for his covetouſneſſe. God hath ſet downe that hee will not abate a haires breadth of his price, and they thinke they offer faire, and will goe no further, if this will doe it they will goe on with their bargaine, elſe not: If you will bee content with that they have done,

ſo,

ſo, if not, they will not unſettle and diſquiet themſelves after ſo long time of profeſſion; that they have beene moved at a Sermon fortie yeares agoe, have been well thought of alwayes, and now to begin againe, they will never yeeld to that.

Like one that ſhould come to a Marchants celler to buy wines; hee taſtes and likes very well, commends them for very good, cheapens, comes neare the price, the Marchant will not abate, he will not riſe, ſo hee goes away without. Thus is it with the Temporary, though he offer faire, yet he will not come up to the Lords price. O be not ſo unwiſe, loſe not all this labour you have taken, in hearing, reading, praying, profeſſing; and it may be have beene called Puritane, and beene hated for your well-doing, and yet loſe your ſoule for a little more: therefore as our Saviour ſaid to the young man that boaſted

sted *he had all done these, yet one thing is lacking*, so say I to this man.

*Faith of Miracles.*

It is not Faith of Miracles, which is when a man hath some particular word or revelatiō from GOD, that he will use him to the working some extraordinary things, as, casting out of Devils, healing diseases, removing Moū-taines, or some revelation of some thing to come, whereby he is able certainely to foretell it, as *Balaam*. This Faith hath its doubtings, which were reproved in *Moses* and *Aaron*, *Num.* 20. 12. in the Disciples, *Math.* 17. 20. in *Peter*, *Math.* 14. This is common to Reprobates: *Iudas* had it; by this Devils were cast out, *Math.* 7. 22. This may be severed from love, so cannot true Faith. When the Apostle saith, 1 *Cor.* 13. 2. If I had all Faith, he meanes not every kinde of Faith, but all of that kinde. The greatest degree of this Faith may bee without

without love. Many had true Faith & this too, as the Apostles; some this and no true Faith, as *Judas*. Many had then, much more now, some true Faith that yet have not the other; for Miracles be now out of date, lasting onely for the beginnings of the Gospell, for confirmation thereof: But this true justifying Faith is now, and shall be in the Church of God to the end of the world.

So the passive Faith of Miracles is not to salvation, when a man was perswaded that such as were called of God thereto, could and would heale them, and that by a word, *Act.* 14. 8. 9.

If a man had either of both now, hee would thinke himselfe like *Simon Magus*, some great man, but he might perish for all this. The poorest true beleever is farre greater than he, *Luk.* 20. 20. That removes the Devill out of his bodily possession, this out of his spirituall; and consequently,

that

hat from the bodily, this from he ſpirituall Death ; that cures odily blindneſſe, lameneſſe, this ures the ſpirituall ; that removes Mountaines, this removes ſinne rom the ſoule, which ſtickes neerer the ſoule than the mountaine to the earth.

But true Faith containeth in it nore than all that is in theſe. It ath indeede ſome things common with them, which I will irſt ſpeake of, and then of that herein it goes beyond them. *True Faith.*

Firſt, in true Faith there is a nowledge of Gods Word required: Secondly, an aſſent, &c. or knowledg this is the ground f Faith; no Faith without knowedge, *Rom.* 10. *how can they beeve in him of whom they have t heard ?* Faith commeth by earing, and that of the Word reached. Againe, That we beeve with the heart wee muſt onfeſſe with the mouth, & how an we confeſſe that we know ot ?

It

It is true, we cannot know the things that we beleeve to the furthest end & perfectly, as the creation of the World of nothing, our Saviour Christs Incarnation, the Resurrection of the dead: but know them as they be revealed, we must.

There must be a convenient measure of Knowledge of the grounds of Religion, before Faith can be.

*Vse.* 1. This condemnes the Church of Rome which keepes people in blindnesse, and teacheth them to beleeve as the Church beleeves, though they know not what it is that they beleeve.

2. All ignorant people among our selves, who partly for want of Catechising, partly for want of Care in themselves to marke publickly, or to helpe themselves in private with such helpes as God hath given them doe remaine so earthly, careless and

nd notorious ignorants, as it may herefore be concluded, that they ce a generation that have no aith.

This will witneſſe heavily a-ainſt them, ſeeing there is now neanes of knowledge to all that will take any paines. Oh there-ore ſtirre up your ſelves to get nowledge, requeſt your Mini-ters to Catechiſe, and reade Cate-hiſmes your ſelves: this is the ime wherein knowledge ſhould bound like waters that cover he Sea. *Iſa.* 11. 9.

A convenient knowledge of he principles of Religion is ne-eſſary to be had. Though it may e a man may not know every articular of his miſery, and how e came into it, and the fall of *Adam*, yet a knowledge of his iſerie by ſinne, and puniſh-ent deſerved is neceſſarie: So f Chriſt, that there is no ſalva-on but by him, and by his eath, though not knowledge particular

particular of Christs nature an
offices. And so in the other pri
ciples.

2. In true Faith is an assent t
the truth of Gods Word, and th
not wavering but firme, not be
cause we see how, or can rende
or see reasons of the truth of th
things, but because God hat
spoken them, as 2 *Pet.* 1. 16. h
knew the things he taught cõce
ning Christ were no fables. S
*Paul* was so resolved of the truth
of that he beleeved and taught,
as he durst pronoũce him accur
sed that taught the contrary, and
was readie to lay downe his life
for it, as the Martyrs also were.

*Object of Faith.*

And here by the way under-
stand what is the Object of Faith,
*viz* Gods word not mans word,
or conceit, or any such thing. I
beleeve such or such a thing, as
that I shall be saved, because God
hath spoken it, not because I
thinke so, or because I finde it so
written in the Apocrypha or

some

me mans writing. I beleeve
e a foole, except I can bring
ods Word for that I beleeve;
r that is the onely foundation
ground of true Faith, becauſe
od hath ſpoken it, that is well:
r then we may beleeve it, and
herwiſe wee beleeve like Chil-
ren; many beleeve and cannot
ll why; A groundleſſe faith.
Secondly, the whole Word of
od is the Object of Faith, Law,
oſpell, Commandements, Pro-
ibitions, Promiſes, Threats, ſo
at I muſt beleeve all, and not
ſome, that beleeve the promi-
s, but not the threats. Yet the
oſt proper Object of Faith is
e Goſpell, and Chriſt therein
xhibited, and life and ſalvation
romiſed by him: the promiſe of
fe firſt, and then all other infe-
our promiſes of Preſervation,
roviſion, of Perſeverance, au-
ence of Prayers. It is the be-
eving in Chriſt, & the promiſe
ſalvation by Chriſt that ſaves
us,

us, not the beleeving of any pa
of Gods Word; therefore the
that beleeve the maine fully (a
they say) and yet have no faith
in the inferiour promises, but
run to unlawfull shifts, or be ut
terly dismaied in any trouble;
they deceive themselves: if they
beleeve the greater, then much
more the lesse, *Rom.* 8 32. So one
cannot be confident of outward
things, and those inferiour pro-
mises to belong to him, except
it be from beleeving the maine
promise to belong to him.

Next to the assent in true faith
followeth that wherein it out-
strips the other two false Faiths
*viz.* a particular application of
the Word of God, especially the
promises, even the promise of
life and salvation by Iesus Christ
to a mans own selfe; for as Hypo-
crites beleeve the threatnings in
generall, but apply them not to
themselues in particular; so do
they by the promises, either ap-

ply

y them not at all, or elſe falſly
d without ground.

It is therefore a particular per- *Faith what.*
waſion of my heart, that Chriſt
eſus is mine, and that I ſhall have
fe and ſalvation by his meanes;
hat whatſoever Chriſt did for
he Redemption of mankinde,
e did it for me, &c.

*A perſwaſion*, not a conceit,
n opinion, or blind and uncer-
aine conjecture, but it is a per-
waſion *of the heart*. And here *Seate of Faith.*
y the way underſtand the ſeat of
rue Faith, to be the whole ſoule
f man, not the head onely, or
eart onely; knowledge and aſ-
ent in the head; the particular
pprehenſion and application of
t to ones ſelfe, and the con-
idence and comfort growing
hereon, is in the heart; ſo that
aith is begun in the head, but not
erfected till it come in the heart,
*A*. 8. towards the end; *If thou*
*eleeve with all thine heart. Act.*
16. *God opened Lydia's heart*: and
*Rom.* 10.

*Rom.* 10. *With the heart man be-*
*leeves to righteousnesse.*

Faith is a perswasion, as *Rom.* 8.
38. *I am perswaded*; and is there-
fore called knowledge, to shew
the certaintie. *By his knowledge*
*shall my righteous servant justifie*
*many, Esay* 53. 11. *This is life e-*
*ternall that they might know thee,*
*John* 17. 3. *Iob, I know that my*
*Redeemer liveth.* 2 *Corinth.* 5. 1.
1 *Thess.* 1. 5. Hence also it is, that
it is called *Heb.* 11. 1. *A demon-*
*stration*, from the Word of God
of such things as be above reason,
& *an evidence of things not seene*,
making things absent to the be-
leevers to be present, as Resurrec-
tion, & eternall life. It is also called
*an assurance*. *Heb.* 10. 22. *draw*
*neere in assurance*. And *Romans*
4. *Abraham was fully assured*.
Though every faith be not a full
assurance or perswasion, yet eve-
ry true Faith hath assurance and
certaintie in it, and tends here-
more and more: for the weake
desire

deſire to be aſſured, yea, that faith that is weakeſt hath certaintie in it, being built on certaine grouds, upon the Word of God and promiſe, or on the witneſſe of the Spirit.

As a man in a dungeon ſees light at a little crevis, as certainly as he that is abroad, though not ſo much; And a purblind man ſees the Sun, as certainly though not ſo clearely as the quickeſt ſighted. A ſhaking palſie hand ſhakes in the reaching out to take the gift, but it holds it ſurely; ſo weake Faith is oppoſed and aſſayled with many doubtings, but they be not of the nature of faith, but of our owne corruption, and the unregenerate part, as Faith is of the part regenerate.

When they looke upon themſelves, they doubt and feare; When upon Gods unſpeakable goodneſſe and infallible truth, then they are bold to beleeve: ſo that a weake beleever doubts be-

tweene whiles, not of Gods Word, or whether Christ be a sufficient Saviour, or whether or no, God will performe his promise to humble and contrite hearted sinners, that seeke and cry unto him for grace and mercie, &c. but whether he be such an one or no, which he shall know more certainly in time.

It is a particular perswasion, *My Lord, my God*, saith *Thomas*, and *Iob, My Redeemer liveth* and *Gal. 2. 20. and gave himselfe for mee*; and *Mary, My Saviour*. According to that of the Prophet, *Hab. 2. 4. The just shall live by his owne Faith.* This is set out by divers phrases of Scripture, *Iohn 1. 12.* Beliefe is called the receiving of Christ as the hand receives a gift, and *eating Christs flesh, and drinking his bloud, Iohn 6. Putting on Christ, Romans 13.* Which is an appropriating the part of the meate to a mans self which is prepared, and his appe-

re

It is not Natures worke, (*Math.* 16. 17. Flesh and bloud have not revealed these things to thee, but our Father which is in heaven.

We have it not from our parents, *Ioh.* 1. 13.

It is not onely not in our corrupt nature, but it was not in the pure nature of *Adam*, who beleeved in God, but not in Iesus Christ. For it came in since the fall that wee have need of a Redeemer; and to be saved by another bodies sufferings and obedience is a supernaturall thing, and hard to beleeve. To the Grecians and wise men of the world it is foolishnesse. 1 *Cor.* 1. 23.

Nay, wee are nothing apt to it, nor able to thinke a good thought; our heart is so bound up in unbeliefe, and we lockt in the chaines of it, that except God open the doore of the heart, as he did *Lydia's*, when wee see and feele our sinnes, and the wrath of God

God due thereby, wee despaire, and fly from God as *Iudas*, yet every step to Faith is out of our power and reach.

Not man nor Angell can worke it with all the wisedome they have. It is the worke and gift of God; of Father, Sonne, and holy Ghost. Of the Father, *Ioh.* 6. 44. of the Sonne, *Heb.* 12. 2. of the holy Ghost, 2 *Cor.* 4. 13. *Phil.* 1. 29. It is given unto you freely, not onely to beleeve on him, but also to suffer for his sake, *Ioh.* 1. 13. *Act.* 16. God opened *Lydia's* heart; yea and that of his mightie power, as it is 2 *Thes.* 1. 11. So *Ephes.* 1. 18. 19. mention is made, for the working of Faith, of the mightie power of God.

So is he the increaser and perfecter of it: *Lord increase our faith*, said the Disciples; And Christ is called the *finisher of our Faith*, *Heb.* 12. 2. and *Phil.* 1. *I am perswaded that hee that hath begun*

*th*

*this good worke in you will finish it untill the day of Iesus Christ.*

By Faith wee are delivered from death, which who can doe but God that raiseth the dead? 2. We are pulled thereby out of the hands of strong adversaries, as Sinne, Devill, and Death, which no power but Gods can doe. 3. By it we are advanced into a better state than that in *Adam*; and can wee doe this for our selves? *Reasons.*

Let this instruct and lead us to humilitie and thankefulnesse: if we have Faith, to acknowledge it the whole and free worke of God in us, without any aptnesse in our selves: we are like the sicke man, *Ioh.* 5. unable to put in our selues when the water is stirred, wholly dead to any worke of grace. *Vse.*

And to be thankfull to God, giving all glory to him, that passing by so many others as good as wee, hath yet beene pleased to shew us mercy, that had no abili-

tie or preparation in us thereto, but all oppoſitiō, as much as they that be furtheſt off. Wee might haue ſitten like ſtockes, not mooved at all by any thing, as moſt do, or when we had had the ſight and burthen of our ſinnes, might haue deſpaired as ſome doe.

They that never knew what ſin meant they can eaſily beleeve, but they that haue felt the burthen of ſinne finde it hard; all ſuch may thanke God they deſpaired not.

Wee ſhould alſo make high account of it both for the gift and for the giver: a great King gaue it us, therefore nouriſh and uſe it ſo well that hee may give us more.

If wee haue it not, then let us labour with God in humilitie for it in the uſe of the meanes, and not truſt to our ſelues, as moſt do that goe on without it, yea knowing they haue it not, yet they goe on, as if it were in their

power at their owne pleaſure, or as though it would fall into their mouthes alone: And as they *Ioh.* 6. 52. that neither underſtood our Saviour Chriſts ſpeech, nor would aske him who would have taught them. So men can neither worke Faith in themſelves, nor will crave it of God (if the blind men in the Goſpell had done ſo, they might have dyed blinde) whoſe example therefore let us ſhunne, and begge it of God with all earneſtneſſe, as a thing ſo neceſſary, &c.

*Cauſes.*

The cauſes that move God to worke faith in any, is firſt his free election; 2. The next the merit of our Saviour Chriſt.

First, his election, therefore *Act.* 13. 48. *So many as were ordained to eternall life, beleeved*; and hereof it is called Faith of Gods Elect. So our Saviour ſayeth, *Iohn* 6. 37. *All that my Father hath given mee ſhall come to mee.*

God workes Faith in all his Elect in due time, that live to yeares of understanding: for Infants, he saues them by a way no lesse wonderfull than unknowne to us, by applying Christ to them by his Spirit.

But all that be of yeares hee workes faith in them at one time or other.

It is not (as some imagine) that Children have faith wrought in them at their Baptisme, but afterwards.

*Vse* 1. Wee have a marke of our election when wee come to beleeve, and not before: they therefore that have it, let them rejoyce in it; they that have it not, let them never be quiet, seeing till then, if they have lived under the meanes, they carry the marke of a reprobate about them.

2. Wee must ascribe nothing to our selves for our faith, but to Gods free mercy, and Christs merit.

merit, and be thankefull to God in Christ Iesus for it.

The meanes whereby God workes it, is the ministerie of his Word, *Romanes* 10. 17. the which is therefore called the arme of God, and the power of God to salvation, *Romans* 1 16. the word of Faith: see it in *Acts* 2. 37. *Act.* 16. 1 *Cor.* 14. 24. *Act.* 26. 18. *Meanes.*

Even the ministery of the Word by mortall man, not by Angels, *Act.* 8. an Angell sends *Philip* to the Eunuch, so bids *Cornelius* send for *Peter*, *Act.* 10.

It was our request that it should be so, *Exod.* 19. so God granted it, and promised to raise up a Prophet like *Moses*, that is, Iesus Christ, like us in all things except sinne, and both before and after him a succession of Prophets, *Ephes.* 4. 11.

And this he will have done by plaine preaching in the evidence

of the Spirit, and power of God, the plaine delivery of the Word without the painted eloquence of mens wisedome, high & stately phrase of speech, &c. And as hee would not give *David* the victorie in *Sauls* armour, so he will not let his Ministers prevaile with carnall weapons. He would have Christ Crucified to be preached in a Crucified phrase.

And therefore though this seeme a homely and plaine way for effecting so great a thing, yet seeing God hath sanctified it to this end, yet it shall prevaile; as the compassing and blowing of the trumpets of Rams-hornes to pull downe the wals of *Iericho*.

*Vse* 1. This serveth to rebuke those that either simply or under any colour abase this ordinance, or equall any other to it in this respect, much more if they preferre any other thing before it: whom the King will honour

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( as in the ſtorie of *Mordecay's* advancement ) every man honours too; ſo ſhould it be, whom or what God honoureth that ſhould we.

Some make reading equall, and call that preaching. It is true, it is a kinde of preaching, taking the Word in a large ſenſe, as they that being healed, publiſht or preached abroad what Chriſt had done for them: but to equall with the miniſtery of the Word, either publike reading or private, is to abuſe Gods ordinance. It is not that which God hath uſed, or doth uſe to the working of Faith. And we ſee by experience what fruit comes of bare reading without preaching. The Eunuch read the Scripture himſelfe, but was never the neerer, till *Philip* preached Ieſus to him out of it. *Act.* 8. 35. So after the Lecture of the Law and Prophets, the people ſay, If you haue any word of exhortation to the people ſay

on, *Act.* 13. 15. So our Saviour Christ, *Luk.* 4. 17. read a Text, and then preached out of it. True it is, that reading the Scripture not onely privately in Families, and secretly by our selves, is of excellent use; but especially ministeriall reading in the house of God by Gods Ministers, is of God, and very ancient in the Church of God. *Deut.* 31. 11. 12. See the good ends in that place why it should be read, 2 *Chron.* 34. 18. 19. See the good effect it had. *Act.* 13. 15. 27. which is very profitable for the increase of knowledge, faith and all other graces.

And therefore a great sinne it is, and that may much provoke Gods wrath against this Land, and a cause of great ignorance & many other evils, as that the profits and pleasures of the World justle out of mens families and closets the private reading the Scripture: so that the publicke ministeriall

niſteriall reading is much neglected & ſlighted, either through abſence from it by late cõming, or by a cold and careleſſe attendance thereunto. *Hoſ.* 8. 12. when they be preſent.

Secondly, it reproveth thoſe that under a colour of magnifying Prayer, would cry downe the credit of preaching, as if they might not ſtand together. Yes, and be both of credit and good uſe; and who makes more conſcience of Prayer, than they that are moſt painfull in preaching?

But what Prayer doe they thus call for, when they ſay leſſe preaching and more praying? Not that moſt lively and forcible prayer which is conceived by the helpe of Gods Spirit, which many are more enemies to, than to preaching, and diſgracefully abuſe Gods holy Ordinance, and the gift of prayer, by calling prayer conceived extrumpery.

True it is, that there is a place for set formes of prayer in the Church, and of an ancient and profitable use it is in the Church of God: but by this either to disgrace conceived prayer, or to use so much set prayer as should justle out the preaching of the Word, none of sound judgement and good conscience will approve.

*Use 3.* This also teacheth us reverently to attend on it as Gods Ordinance, for working of Faith, and to meete the Lord where he hath appointed. If ever we shall have Faith, it shall be by this meanes; attend at Wisedomes gates, and watch at the posts of her doores.

And therefore that we neither tarry at home reading, when we should bee hearing the Word preached, which reading God will curse being joynd with contempt or neglect of his Ordinance. Nor that we haue Oxen and Farmes when we be called to the Word, and much lesse at the Ale-

Ale-houſe; nor ſhift off and ſay, Oh it we might heare an Angell from Heaven, or ſee ſuch Myracles as in former times, we would haue beleeved; But this plaine preaching by men that we know whence they are, is poore: as the Iſraelites did by *Manna*. Oh falſhood of mans heart! but if they take no good by this, then neither if one ſhould riſe from the dead, *Luk.* 16. Gods Ordinance carries force.

3. Let us examine our ſelues whether it hath beene a Word of Faith to us or no, elſe we haue heard to ſmall uſe. If it ſhould raine, and the Sunne ſhine on others ground, and make it fruitfull, and not at all upon ours, we would thinke it a heavie puniſhment, much more in this: that the Word hath wrought Faith in others, and done us no good. If yea, then it hath obtained the right end in us; let us thanke God, & attend it ſtill for increaſe. *Vſe 4.*

Againe,

*Vse 5.* Againe, if the Word be the meanes of working Faith in us, then the Ministers of God are instruments in this busines, which is a great honour to us; and should make us very carefull to preach such things as may bee most effectuall to worke Faith. And this also should cause the people to reverence Gods servants upon whom is the holy annointing; and that who so preacheth the Word soundly and sincerely, they should give them double honour, and labour to make use of their ministery; and to attend upon it when they take paines, though all things be not to their mind, 1 *Thes.* 5. 13.

*The Spirit.* Now yet wee must know it is not the outward ministery of the Word onely, that is able to worke Faith, but with the inward working of the Spirit, and it is that makes every part of the Word effectuall. It is neither the Ministers gifts, nor the peoples aptnesse,

neſſe, wit or good nature, but the worke of Gods Spirit, *Act.* 11. The hand of the Lord was with them, a great number beleeved. What is *Paul*, and what is *Apollo?* They may plant and water, but it is God that giveth the increaſe. God, and not *Paul* opened *Lydia's* heart. True it is, the Miniſter may helpe or hinder, by the matter or manner of his preaching, and his life. If he preacheth ſuch matter as is fitteſt to worke Faith, if in a zealous and good manner, and live godly, this man is moſt like to prevaile, rather than ſuch as ſhall teach truths, but not ſo proper, or ſhall preach coldly or girdingly at the better ſort, or flatteringly, or live diſſolutely.

*Vſe.* And this ſhould teach us not to truſt to Miniſters gifts, or our owne wit, but to crave the aſſiſtance of Gods Spirit, every time we goe to the Word. The contrary is the cauſe of little profiting.

ting. Pray him to bleſſe the doctrine of the Law to humble and throw you downe, and the doctrine of the Goſpell to comfort againe in due time, and to make every point to bee effectuall; without which the Word ſhall be a ſound in the eare, but vaniſh away without leaving any impreſſion. Pray we as *David*, *Pſal.* 119. 18. 27. 124. 144. 170. who had excellent teachers, and himſelfe of great parts, and yet found that God muſt be his teacher, or elſe all in vaine. When we are to goe to Church, let's ſay as *Moſes* *Exod.* 33. 15. If thy preſence goe not with us, let's not goe from hence, for to what purpoſe ſhall it be, but to pollute his Ordinance, and increaſe our owne condemnation?

As the Anabaptiſts doe fooliſhly on the one ſide, boaſting of great matters of Faith wrought by the Spirit without the Word: for, for the Miniſtery of the word they

they care not, but have all by revelations; whereas God workes both according to his Word, and by his Word, and not usually without it, therefore they are vaine delusions: So most among us content our selves with the word, and never regard to crave and looke for the inward working of the Spirit.

*Ob.* But why doe you will us to pray to GOD to worke Faith in us? Is our prayer like to prevaile? you have taught us that without Faith there is no pleasing of God, and that prayer is abominable till we be beleevers.

*Ans.* True, I grant, one without Faith cannot doe a thing in the right manner pleasing to God, yet it is a thing that God requires to attend his Word, and to pray that his Spirit may make it effectuall; which if we doe not we sinne double, both by abiding in unbeliefe, and disobeying

ing Gods Commandement too.

True alſo it is, that God is not bound therefore to heare this prayer, and worke grace in this partie, becauſe he once made us all happie; yet it is very likely that God will heare it: he can pardon and paſſe by the faults of the dutie, and bleſſe the dutie, who uſeth to turne all to the good of thoſe he meanes good unto. He may heare his prayer at leaſt as he heares the young Ravens that cry, *Iob* 39. So that the party reaſons thus with himſelfe, or may, when he is tempted not to heare, or not to pray for a bleſſing, becauſe it is in vaine, and it is ſinne: If I doe not heare and pray, I am ſure I ſinne, and ſo muſt needs periſh; but in ſeeking I know not what God may doe for me. As the Lepers, 2 *King.* 7. that ſate without the gate of Samaria ready to ſtarue; If we ſtay here we die, if we goe into the Citie (ſay they) there is

nothing

nothing but famine; but if wee goe to the campe of the Aramites they can but kill vs, and we cannot tell whether they will or no. It may be we may finde some victualls, or they may spare us, we may speede better than we looke for: so here.

Finally, let them know, that whileſt God worketh in them earneſt deſires to pray and to be heard, he doth alſo at the ſame time worke in them the firſt degrees of true Faith, and ſo accepteth of and heareth their prayers according to his gracious promiſe, although they know not that Faith is alreadie begun in them; for this is one fruit of Faith, to pray fervently with an earneſt deſire to have our ſuits granted. And here let none never ſo dull be diſcouraged, for if God be the teacher, no matter who be the ſcholler: hence we ſee ſome of very meane capacity underſtand, and can ſpeake more favourly of the

the myſteries of the kingdome of God, than many of great wits in the things of this world.

Now then let us conſider more particularly, what part of the Word of God ſerves to worke Faith; And that is both Law and Goſpell, and the joynt miniſterie of them both; the one preparing, the other effecting it by degrees.

*Ob.* I doe not thinke but God workes this Faith at once, where it is without ſuch ſteps: And beſides, I obſerue how God workes diverſly in many, ſome after one faſhion, ſome another.

*An.* None can prove or ſhew preſident, that faith was wrought in an inſtant at firſt, without any preparation going before: nor can it bee conceived how a man ſhould beleeve in Chriſt for ſalvation, that felt not before himſelfe in a miſerable ſtate, and wearied with it, deſired to get out of it in-

to

to a better. As the needle goes before to pierce the cloth, and makes way for the thred to ſew it: ſo is it in this caſe.

I grant the Lord who is the moſt free Agent, takes liberty, and workes as it pleaſeth him, and there is oddes and difference for time, meaſure, and ſuch things, but for the generall alwayes the ſame; by humbling firſt, then comforting, and that by degrees: I ſpeake ordinarily.

Therefore by obſervation of his dealing with moſt, we may well ſay, that thus he doth and will ordinarily worke with thoſe that he meanes effectually to call and worke Faith in. Though it may be the parties may not perceive every ſtep by which they are brought along, yet it is ſo vſually. True it is that God humbleth ſome more, ſome leſſe, and ſo giues more and ſpeedier comfort to ſome than to others: ſome extraordinarily humbled, and yet but

but weakly comforted; and contrariwise, some meanly humbled, and yet extraordinarily comforted. But this is not usuall.

Some get up sooner a great deale, and with small meanes and helpes; some with many more helpes, yet much adoe to get comfort, or to be upheld.

Yet this hinders not but it is true, that God usually keepes an order, and according to the measure of the one is the other which he doth. And so wee may propound it not to binde the Lord, but our selves what to expect ordinarily from him.

*Vse.* Therefore we *Ministers* must not separate the things God hath joyned, but preach both Law and Gospell. Yea magnifie the great wisedome and mercy of God that hath left to his Church such a ministerie of both together, without which there could be no sound worke of grace wrought in any.

If the Law onely be preached,

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its the way to terrifie, torture, and drive to despaire: if the Gospell onely, to make folkes licentious Christians, and to looke for salvation by Christ ere ever they know what neede they have of him: and so to be Christians by halves, and at pleasure, and to breake off when they list, and at last to be never the neere.

2. If we teach men, they must avoyde this sin, and doe that dutie, which is the second use of the Law that pertaines indeed to the Regenerate, concealing the first use of the Law, which is to shew us our miserie, men will be doing as they can, and thinke they doe very well, and yet deceiue themselves; therefore the Gospell comes and tels them, without Faith it is impossible to please God, and so cuts their combe againe: and so both together doe wondrous well, & make a sound Christian where they have their working.

Yea and that in order. The Law firſt humbles, then the Goſpell comforts; the Law tels us what to doe, the Goſpell that we muſt doe it in Faith, or elſe it is in vaine.

In the next place conſider how the Law and the Goſpell doe worke, firſt upon the head, then upon the heart: firſt enlightning the minde, next working upon the will and affections: as, the Law, with the inward working of the Spirit (without which no good is to be looked for) makes a man ſee his miſery. Secondly, by the ſame Spirit it humbles a mans heart, in the ſight and ſenſe of it: So, the Goſpell inlightneth the minde with knowledge of the way of redemption: Secondly, it works upon the heart to affect, ſeeke, priſe it, and at laſt to apprehend and beleeve it: the latter is the more difficult worke of the two, the heart being more out of frame than the underſtanding.

But

But let us more distinctly consider of the severall workings of Law and Gospell, to, and in the working of Faith: first the Law, and it hath three workes. 1. It enlighteneth the sinner. 2. It convinceth him. 3. Raiseth up terrour in him. But of this (in a word by the way) be sure, that the Law workes no grace, but onely prepares for it. A man may have all that the Law can worke, and yet be a reprobate; and yet the workings of the Law could not be wanting: it is a killing Letter, the ministration of death and of condemnation, 2 *Cor.* 3. 1. 9.

*The Law his worke.*

The Law enlighteneth a miserable sinner, in whom God hath a meaning to worke Faith, with a cleare and particular sight of his misery, and woefull state he stands in by sinne, and makes him distinctly to see these things. 1. His sinne (being at first created happie) that he hath wofully fallen from it, and lost it, and wicked-

kedly rebelled against so good a God. Next, it tels him of his original sinne, whereby as with a plague of leprosie his whole nature, soule and bodie, and every faculty of them is tainted and poysoned. For the soule, that it is not onely ignorant and blind in Gods matters, but full of vanitie and aptnesse to errour rather than truth, the conscience defiled, the will full of rebellion, the affections, as love, joy, hope, feare, griefe, all quite out of order, and carryed contrary to that they ought, and did in our Creation.

Then the wofull state of the body, every member being become a weapon of unrighteousnesse, and sinne, as the throate an open sepulchre, the mouth full of deceit, and so in the rest, *Rom.* 3. 13. 14. lame to any good, as in the particulars, and prone to all evill. Next, it tels him of innumerable actuall sinnes, in thought, word, and deed, that he hath committed

against

againſt both Tables of Gods moſt holy Law.

Not onely thus, but that as he never did, ſo can never do ought but ſinne, his corrupt nature poyſoning every action, even the beſt that he doth, ſo as he is not able to thinke a good thought, and that if he be a hundred yeares old, he never thought, ſpake, or did the thing that pleaſed God, but that all his actions of whatſoever ſort or kinde, have bin ſinnes as they proceeded from him. But then it tells him the other part of his miſery, which is that that troubles him, elſe he would not be ſtirred at all for his ſinnes, though never ſo many; but the puniſhment is that that moſt troubles him, not his ſinne, as yet he is not come to that. For puniſhment, the Law tels him he is curſed, that is, ſubject to all Gods judgements in this life, and that that is to come, and that the wages of ſinne is death, the firſt and

the ſecond, and fore runners of them both.

All the puniſhments of this life, though curſed at home, abroad, ſitting, walking, in himſelfe, and his, in his minde, body, goods, name, though theſe be much, yet alas this is nothing in compariſon of the helliſh torments which he muſt indure everlaſtingly in the world to come.

Next, the Law ſheweth that this partie hath no way to helpe himſelfe out of this miſery by anything he can doe, but doth daily increaſe it by new ſinnes.

2. The Law alſo by the working of the Spirit, doth convince the partie, that that is particularly true of him which before he uſed to poſt over his head as pertaining to others not to him; but now God makes him take this to himſelfe, and to apply and appropriate it, as if the Miniſter ſpoke to him alone by name; and to thinke that

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Minister knowes all his heart, looketh on him, and speakes directly to him, though it may be the Minister knew him not, or not his case, but God makes him so to thinke.

3. Next, the Law raiseth terror upon these two; and puts this sinner out of his old secure peaceable course of impenitencie, that he went on in. Whether it be the prophane that went on boldly in his sinne, or the civill man trusting in his owne righteousnesse; the Law drives him out of those conceits, and terrifieth him with feare, finding himselfe in a most wofull state, both by his innumerable sinnes, and the infinite punishments due thereby, and finding the keeping of the Law impossible, and the suffering the punishment deserved intolerable; this workes feare, and makes him as one shot into the flesh with a crosse or bearded arrow, which he cannot shake out, nor abide the

ſmart, but ſtamps as one ſtung with an Adder, that cannot ſtand his ground, but is wholly poſſeſſed with feare.

He findes his ſinnes as his irrecoverable debt, his conſcience as an unpartiall accuſer and cruell Iaylor, himſelfe a priſoner, and a priſon to himſelfe, Death a Sergeant to arreſt him, God a terrible Iudge, the Law an Advocate to plead for God againſt him, the Devill his executioner, Hell the place of his torment, where he is to endure endleſſe, eateleſſe, and remedileſſe woe.

Now this cannot but terrifie, though ſome more, ſome leſſe, as we ſhall heare hereafter.

And here by the way obſerve a difference betweene naturall terror and this legall terror: That ariſeth of ſome naturall cauſe, or the worke of the Devill; and ſome are ſo feared, that they dare not be alone, thinke they ſee ugly ſights, and night and day cannot ſleepe

*Naturall terror.*

Now this hath no diſpoſition to doe any good, but to drive men from God rather; and ſuch either by wreſtling out-grow it, or by ſhifting place, or going to a Phyſitian, or which is worſe, to a Wizzard.

Indeed ſo God of his grace may worke, as he may fall into the hands of ſome wiſe and godly experienced Miniſter, that may ſeeke to turne the ſtreame, and by laying open his ſpirituall miſery to drowne the former, and ſo it may come to legall terrour, and be an occaſion of good; though this is rare.

*Legall terror.*

But legall terrour is upon the ground of the apprehenſion of their ſinne and puniſhment, and is uſually made by God an occaſion of much good.

Now though this legall terrour be oft an occaſion of good, yet it is not ſo neceſſarily, nor ever, but an hypocrite and reprobate may have it, yea a man may have it

and be a Divell, and many wayes miscarry; as, he may despaire as *Iudas*, or weare it away as *Cain* by building Cities, inventing Musicke, and by such conceits, still the unquietnesse of his cõscience: and (as many among us) by drinking, gaming, merriments, or much imployment in the world, that they may not heare the inward din and noyse within. As it was when they offered their children to *Molech* in a brazen vessell hollow, with fire under, they had some playing with Tabrets, to drowne the noyse of the childrens cry: so here.

And some againe finding themselves over-burthened, by the instigation of the Divell, that is ever at hand in such times, doe throw it off, and fall to their prophane course of all dissolutenesse, and thinke, they were best take their pleasures while they may, seeing they must be damned, and as good be damned for somewhat as for

for nothing, or a little. Indeed if there were any hope, it were another matter, but seeing there is not, they will take their fill. And thus though they have not committed the unpardonable sinne, yet they cutting off themselves thus desperately, are in as bad a case. And all this comes on them as a punishment of their former presumption, whereby through the devils perswasiō they thought God all of mercy, and that they could have him at an houres warning at any time, & could please him with a call, and cold Lord have mercy upon me. And now they are as farre on the other side readie to deny Gods mercy and power to saue them, as they did his justice before.

So that we see that legall terrour is but a common gift. All come not to it, but are shut up in hardnesse of heart: and though a man may haue it and be lost, yet it is that that all come not to. Sun-

dry never came ſo farre, were never enlightened, or not convinced; or if both, yet not terrified. What, not though they are convinced of all this woe to belong to them? No truely, ſuch is the impenetrable hardneſſe of the heart of man more than an Adamant.

Tell a man, all he hath is caſt away by ſea or fire, and his children ſlaine, it terrifieth and amazeth him; but tell him of worſe things, he is not moved.

Tell a man, he is condemned to die, it makes him (I meane a guiltie perſon) at his wits end, appals him, and makes him quake, but tell him he is condemned to eternall death, he is not affected with it.

If you lay a load on a man too heavy for him preſently he ſinkes under it, but yet he can ſtand up under the burthen of hearing the everlaſting wrath of God for his infinite ſinnes to be due to him.

Nay,

Nay, bruite beasts be terrified by them that be too strong for them: when the Lyon roares, the beasts tremble; if a great Mastiffe come running at a little dog, he falls downe, and turnes him on his backe, and holds up his feete.

Yea the insensible creatures, the trees, plants, that hold their colour, vigour, leaves, and fruit, while the season is pleasant, yet when cold frosts and nipping windes come they yeelde, hang head, and as it were confesse they be overcome: onely miserable hard-soules man is insensible as a stone at whatsoever God can say or doe. If the Lord should smite a man in all the parts of his body, strip him as he did *Iob* of all the comforts of this life at once, and make him as he made the man spoken of, *Iob* 33 19. to 23. yea pull his skin over his eares, and then preach the Law as terribly as he did with thunder, lightning, earth-quakes, as on Mount Sinai,

he might well roare and bellow for paine, and vexation, and curse God to his face, as the Devill said of *Iob*, and blaspheme as those, *Rev.* 16. for the plagues; but yet except the Lord shew him the cause why, and the end he aymes at, he would be never more moved for sinne than the very stone. Men can heare the terrors of the Law, and yet they shall be unto them but as the noyse of many waters, & as an imperfect sound. How long were the *Israelites* hammered by troubles for their idolatry, ere they would yeeld? So most among vs; As *Ionah* fell fast asleepe under the hatches when the Marriners were aloft at their wits end crying; So many when others are crying out, and wringing their hands, and tearing their haire, they are jolly & lusty, that have as much cause; yea wonder, nay stand and deride such milke-sops, and fooles, to make such a stirre. Oh woefull heart of man! Though

Though the Lord be proclaiming deſolation and deſtruction by his Law, yet they care not, nor are moved, but ſay as they, *Deut.* 29. I ſhall doe well, though I walke in the ſtubbornneſſe of mine owne heart. Thus men harden their hearts like braſſe againſt all that can be ſaid.

Well, though ſome be never terrified at all, but remaine inſenſible blockes; and others terrified, and yet miſcarry, as we have heard, divers wayes, yet hee in whom God will worke Faith, ſhall ſafely ſayle betweene theſe two rockes of inſenſible blockiſhneſſe, and deſperate madneſſe or diſſoluteneſſe: and he ſhall be terrified, and yet God will keepe him ſecretly, that he ſhall neither deſpaire, nor doe himſelfe hurt, which he ſhall be perſwaded to be the worſt way that can be taken and abhorre it, or at leaſt ſhall be preſerved from it; nor ſhall returne to his old courſe againe:

and

and God will make him distaste the temptation also. So he shall be humbled, and yet take no hurt, but it shall in time turne to his great good.

*All not humbled in like measure.*

Now yet further understand, that all taste not of the terrours of the Law alike: some are terrified sodainely, and violently it rusheth upon them; some more leysurely and for a long time, which may be as much as that former, though it doe not so seeme: as a little brooke soone runnes over upon a little dash of raine, and makes a Land-floud, when yet there is more water in a great river, though it keepes within the bankes.

Some have lived in ignorance and a dissolute life without the meanes; these be oft at the hearing of the Law exceedingly smitten, and not having knowledge of the Gospell to looke to, are more sorely and longer terrified. Some others have beene brought

brought up under meanes, and have had knowledge, and have beene brought up innocently from grosse evils, and used to prayer and good exercises, and lived with them that loved good Preachers, these are oft more insensibly wrought upon by the Law, because both Law and Gospell wrought together at leisure, and being smitten they could looke to the promise, and somewhat helpe themselves. These also are sooner taken downe than the former, in whom sinne is deeply rooted. As some Haukes which being taken after they have flowne, and have caught the prey for themselves, these cost a wonderfull toyle to bring them to be tame, and handsome, haggard things that they be: some others taken out of the nest, which howsoever they have a wilde nature, yet being taken in time, so yong, are easilier brought to hand.

Yet

Yet further know. ſome which be innocent and free from groſſe ſinnes as any, and of good knowledge, yet have been wonderfully tormented, and long held under, when many of bad life have got comfort in farre leſſe time, and with leſſe terrour by much: either becauſe they be of a more fearefull nature, or elſe have much melancholy joyned withall; God ſo diſpoſing it, we ſee ſo it is: which may be to ſhew us that the leaſt ſinne whatſoever, ſeene in the kinde with the deſert of it, is enough to caſt us downe.

Some deeply weigh the miſerie they are in, and are troubled at it, yet ſo as they can keepe it in, and beare it till God ſend comfort, which they ſeeke in the meanes.

Some are ſo wonderfully terrified as they quake and tremble; fall from meate, cannot ſleepe, looke pale, have bellies like barrells,

rells, roll and tumble, and have great trouble in the body thereby, thinking that all creatures witnesse against them: if they see the fire, it puts them strongly in minde of hell fire, and therefore cannot abide to see it; if great winde, they feare it will blow downe the house on them, and send them to hell: if thunder and lightning, they quake, and feare, and cannot be pacified.

Some dare not eate for feare of being choakt, or because they be unworthy, and shall but increase their condemnation; care not how they goe in apparell but for very shame; thinke the Devill is ready to carry them away if they be in the darke; thinke hee pulled them by the coate, feare to die, lest they goe speedily to hell: thinke they feele a fire within them. Thus some by melancholy and the temptation of Sathan, have beene in a wofull case long, and yet doe well at last.

Some

Some goe longer under their burthen, because they keepe it to themselves, for shame or bashfulnesse, till their backe is readie to burst with keeping the Divels counsell.

Some others breake their mind to some wise and faithfull friend, and so get out sooner by much.

Now further know, that God in this worke of terrour, raiseth it upon sight of some one or few sinnes most hainous either in nature and qualitie, or else by some circumstances aggravated: this more lies upon their conscience, and torments them than all their sinnes.

As you shall see if a man goe over the whole Law, he will be more stricken at the denunciation of Gods judgements against some one sinne, than against all the breaches of the whole Law together. As *Act.* 2. *Peter* laid to their charge, and they were terrified

rified for crucifying Christ: they had committed many other, but this was in their eye. As if a Master will convince his servant; he will not bring a number of smaller accusatiõs against him, which might make him finde out excuses and shifts, but some one foule thing that he cannot deny, thus to make him hang his head: So God layeth to their charge some speciall foule sinne, that they may be convinced, and yet but one, or few.

And this the Lord doth of purpose, that the party should not be swallowed up; for if he should see all his sinnes as ugly as he sees some one, he were not able to beare it: therefore God tempering mercy with justice doth thus; for ayming not at the parties hurt but good, God lets him see but some, so as he may beare it.

Now let us see some Reasons why the Lord thus terrifieth them whom

whom he will bring to comfort and faith.

*Reasons of this terror.*

1. First, that he might boare through by his Spirit an eare into our heart to receive instruction, without which we should be as unfit to receive any, as the Marchants waxe to receive any impression of the seale till it be melted. God speakes once or twice and man heares not, till he bring him by affliction sanctified by the Spirit, to make him teachable.

For till then, tell this sinner that he must lay away his lusts, his old delights, and sweet sinnes, & take up a course of godly life; and you may as good thinke to have a wilde haggard Hauke to fly and kill the Partridge, and come to your hand againe: or a Colt of foure or fiue yeares old, fat, and never handled, to draw quietly in the furrow, or a wilde Bull, or the Vnicorne of which God speakes in *Iob*. Hee will scarce

give you the hearing of any ſuch thing: or if he doe, he will doe as he liſt for all that; he ſnuffes like the wilde Aſſe, *Ier.* 2. 24. None will trouble themſelves about her, but take her in her month: So God takes this Aſſe in his month, when he is well laden with the heavie hand of God upon him; elſe you were as good ſpeake to the walls as to him. But when the party is thus tamed and taken downe, then there is ſome ſpeaking to him, as *Paul*, *Lord, what wilt thou have me to do?* whē he was ſmitten downe; ſo the Jaylor, a deſperate wretch and cruell perſon, yet taken downe by the Earth quake, and *Paul* and *Silas* his preaching; Oh then *what ſhall I doe to be ſaved?* So they, *Act.* 2. 37. Whereas if you had ſpoken unto them before in their jollitie and pompe, and when they were at eaſe, and had the world at will, you might as ſoone have catcht a Hare with

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a Taber as prevailed with them.

And herein the Lord tempers his dealing diversly according to peoples dispositions; for as some children will need more stripes than some, and the wise parent deale accordingly, so some by one Sermon of the Law thundred out, or some small affliction, are so pulled downe as they cry out they be damned. they be utterly undone, none so vile as they, no mercy for them, and can hardly be kept from sinking. Some others be not so much cast downe at three hundred Sermons. And why? some will shift from the hand of God; and hearing the Word, and being terrified, they will come no more there a good while, and others will wrastle with the terrors, and beare them out, and resist them, and will not yeelde nor blancke for them, lest they should seeme to lose the credit of the field. Well, these must have the more hammering when they

they thus resist, and if God have no favour towards them, it shall be sufficient, he will give them over and say, you shall never be so well offered againe, or else he will fasten more judgements on them to their destruction, as *Ier.* 28. 17.

But if God have a favour towards them, and purpose their good, then all their striving shall doe them no ease, no kicking against the pricke, God will lay on more load, terror upon terror, trouble upon trouble, till he have bound him hand and foote, and made him tame: he will make him yeeld ere he have done with him. And if he put the Lord to all this businesse, and himselfe to so much trouble, he may thanke himselfe, he might have spared some of it, if he had beene handsommer and more tractable; God would have spared himselfe some of this labour, and him some of this trouble, if that which he would

would have done could have beene done without it. And yet herein God is very mercifull to this partie in laying all this load on him, seeing there is no remedy, rather than that he should remaine insensible, seeing so he should have gone sleeping to destruction.

2. Secondly, the Lord thus terrifieth us to make us truely thankefull to him for our deliverance when it comes, without which terror the proud lordly heart of man would never be but either set light by Christ, or never give God that thankes that he deserved for such a mercy. But when we are brought to hell mouth, and have no hope of deliverance, but feare of certaine damnation, if then the Lord, beyond, yea contrary to expectation doth shew mercy and release, oh this makes us thankefull, and to tell what God hath done for us, and to say, this is worthy to be

written

written with a Pen of iron, in the table of our heart never to be forgotten.

So that God by this terror doth but make matter for a ſong of thankeſgiving againſt the time when this poore creature ſhall be able to endure it, which ſhall be afterward.

Now as men love to beſtow their favours on them that be in great neede, or in a ſtraight, becauſe they will ever remember it, as a poore man redeemed out of priſon for debt; and as a hungry man will be thankfull for meate; the ſicke for a Phyſitian, (For what cares a full ſtomacke for a Hony-combe, whereas to the hungry every bitter thing is ſweete:) ſo is it in this caſe betweene God and us, he will ſhew mercy to them that ſhall thanke him for it.

And thus howſoever we would thinke no good could come out of ſuch a confuſion and woefull terrour

terrour in the sinners heart, (
indeed no more there would
but rather it would drive men to
despaire, or to fly against God,
if God himselfe were not the
worker in it) yet he that brought
light out of darkenesse, brings or-
der out of confusion, and good
out of evill by this.

And thus God deales roughly
first with those with whom after
he will deale mildely and mer-
cifully, as *Elisha*, 2 *Reg.* 6. di
bid them handle the noble mn
roughly at the doore, yet after told
him of plentie, so at the doore
and entrance God deales harshly,
but afterward mildely. And as *Io-
seph* at first handled his brothers
roughly, called them Spies, pu
one in prison, though of no il
minde, but afterwards wept ove
them, feasted them, yea, and sen
Chariots for them, and kept them
and theirs all their dayes; so deale
the Lord at first with those whom
yet afterwards he weepes ove
and

and feasts here with comfort, and hereafter in his heavenly Kingdome.

And as *Eliah* was prepared by a whirle-winde and earth qnake to heare a still voyce, so we by the terrible voyce of the Law, to heare the sweet voyce of the Gospell.

*Vse* 1. *Of the many good uses & reasons why the Law must be preached.*

The first use of this is to moue and perswade us Ministers, that we preach the Law to the people, open the ten Commandements, shew people their many sinnes, and breaches thereof, then Gods judgements against sinne and sinners, to humble them and prepare them for God. Not that we ought to preach that onely, for so doth none of any understanding, but that we preach not the Gospell alone, which is no lesse absurd; to heale where was no wound, and comfort them that be too proud and jolly already. This is to sow pillowes and to cry peace, peace, when there

is no peace, and to daube with untempered morter. We must not affect the title to be Ministers of the Gospell onely; though indeed we be so called from the more excellent part of our Ministery, but we must so preach the Gospell as that we doe not in the meane while leaue out the Law. For the Law though it worke no grace, yet it makes way for it, as the needle sowes not the Cloth, but makes way for the threed, as was sayd before.

As the time of the old Testament were the dayes of the Law, yet the Gospell was taught then; for in all the sacrifices was Law and Gospell, so now in the dayes of the Gospell must the Law be preached, though not as the principall.

Else we shall never make sound and true Christians, but carnall and loose Gospellers. The Gospell preached without the Law is cause of so many wanton pro-

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feſſors that talke of Chriſt and the Goſpell, but liue as they liſt. Let none feare it will driue the people to deſpaire; ſeeing there is no ſuch moving in theſe dayes, but rather the people be like the Smiths dogge, who can lie under the hammers noyſe, & the ſparks flying, and yet faſt aſleepe. Beſides, God uſually brings it to good: and if any ſhould miſcarry, it is but ſuch as would haue periſhed though there had beene ſome other courſe taken in preaching to them. And let none ſpeake againſt the preaching of the Law, for it is the wholeſome way that God himſelfe, and his ſervants in all ages haue taken: he did reprove, convince, and curſe *Adam* and *Eue*, and after he preached, The ſeed of the woman ſhall breake the Serpents head; So in their Sacrifices, in which as there was an acknowledgement of guiltineſſe by ſin, in the death of the beaſt, on

Gen. 3. 15.

whose head the sacrificers hand was layd, so was there hope of mercy by the bloudy sacrifice of the Messiah that was to come. And *Iob* 4. 14. And all the servants of God had visions terrible to abase them ere he told them his minde. *Rev.* 1. from 13. to 18. *v.* And if the servants of God had need that such a course should be taken with them, then what need had they, that were never humbled?

So *John Baptist* dealt with his hearers; and our Saviour Christ saith, he came to seeke and to saue the lost. *Peter Act.* 2. 37. first preached the Law, and after the Gospell. So *Paul* and *Silas*, *Act.* 16. The contrary is the way to make people curse us hereafter, though it please them for the present; As if one should heale a sore on the top, and not corrasiue it to draw & eate out the inward core, it would within a while breake out againe with farre greater danger

ger: so shall we finde it in this case.

To the people the use is, that they examine whether ever they felt the terrours of the Law, of which we haue spoken, as we see they must that come to Faith. And here be three sorts of persons to be spoken to. First, such as never knew what any such worke meant. Secondly, such as haue beene under terrour, but haue out-growne it. Thirdly, such as yet lye under it. I must speake to all these. *Use 2.*

I aske the most, did you ever feele your selves in a fearefull estate, and were you ever disquieted and terrified about the same? Alas, the most part will say, they know no such matter, nor what it meanes, nay, some thinke they would be loth to be in any such case, as they haue seene some to be.

Well, what is the reason thou never wert troubled at thy estate? Is it because thou wert never in- *Such as were never terrified.*

lightened to know the particulars, and depth of thy misery? It may be; For some are ignorant indeed, and know it not, or onely a little in generall, that they be sinners; but of the depth, and particulars of their wofull estate they are not advised. Well, if it be for want of being enlightened, then know it now, and the Lord enlighten thee. And to this end informe thy selfe of the depth of misery, in which all mankinde lye by nature, till by grace they be recovered out of it.

Or is it because thou wert not convinced, that it is thy state, but hast knowne it onely in generall, and so posted it over to others; and hast either not thought it true of thee, or never weighed it with thy selfe? If thou hast not beene convinced, then now be, and the Lord convince thee. To which end I speake to every one, rich, poore, man, woman, yong, old, if thou beest one of the sons of

of *Adam*, thou art in this woefull ſtate, and it is as true of thee, as of any other in the world.

Or haſt thou beene enlightened and convinced, and yet doſt not feare? haſt thou beene borne downe about it, and yet art not humbled? thou haſt an obſtinate, hard, and ſenſeleſſe heart indeed. Will not the hearing of all this ſinne, and of all theſe plagues, and of the eternall wrath of the infinite God; will not, I ſay, all this terrifie thee? If one ſhould tell thee, thy wife and thy children are all ſlaine, this would amaze thee, and take up thy thoughts; or that thou haſt ſome deadly diſeaſe upon thee: and will not this that thou art thus and thus guilty, and in danger of all the curſes in the booke of the Law; and that if thou ſhouldeſt die to night thou ſhouldeſt ſinke to hell for ever: will not this terrifie thee? The bruit creatures will condemne thee; for if they ſee themſelves

over-matcht they fall downe and feare: if the Lyon roares the beasts tremble; but if the glorious God of the whole world roare, wilt not thou a poore mortall creature, a worme, be afraid?

Heathen *Felix* shall rise up in judgement against thee, who trembled at the preaching of *Paul*.

Yea, wicked reprobate *Judas* shall; nay, the Divells themselves: for they tremble.

God will put terrour into thine insensible conscience ere he have done with thee; or else if the terrours of the Law cannot waken thee, the torments of hell shall.

O fearefull case, that the Law being so preached as it is (& yet oh that it were more plainly and zealously preached than it is) that so few are moved at it! Alas no; people are jolly, lusty, and stout, they do not meane to blanke nor yeeld, but harden their hearts and

goe on boldly and luſtily, as if they had no cauſe to hang the head.

Well, the Lord will pull downe your proud lookes, if you belong to him, and make your hearts heavier, or elſe you ſhall never have part in his comforts.

Is there not cauſe enough to make thy ſtout heart to yeeld? thinke of thy ſinnes, of that thou deſerveſt hereby, thinke of hell-torments, the eternitie of them; that there be ſundry in hell not halfe ſo great ſinners as thou, and that if thou ſhouldſt die to night, thou ſhouldſt goe thither alſo.

And pray God that he that made thy heart would worke upon it, and ſhake it; and that by his Law, as upon them, *Act.* 2. 37. and throw thee downe as he did *Paul*, *Act.* 9.

Yet I will give thee leave thus to doe, begge of God that he would ſo ſhew thee thy ſinnes and puniſhment, not as he could,

but as thou maiest be able to beare.

*Such as haue out-growne it.*

Next, there are ſome will ſay, they haue felt terrour of their eſtate, but they haue out-growne it, it is paſt: Yea? What haue you done with it? haue you broken priſon, or did God let you out? If you haue broke priſon, you muſt euen in againe, and that worſe than before: but if God haue let you out, well and good; but how proue you that? This you may know by conſidering the manner how God brings his from terrour to comfort in the perſon of this partie, or kinde of parties that we are now in hand with; euen good Chriſtians, who haue had their terrour turned into comfort, which they would not part with for the world. Why if it be thus that you haue got out, God forbid that I or any liuing ſhould dare to ſpeake againſt it. It is of God, and no marvell; for he aymed at no other

at

at first: his meaning was not when he cast thee downe at first to destroy thee, but to make thee fit to seeke comfort, and then to bestow it upon thee: therefore this is no new thing, for he doth thus by all his.

And if this be your case, it ought to stirre you up to great thankfulnesse for this wonderfull mercy of God: for he hath done much to guide you safely to this passe through so many dangers: for you might have beene left in senslesse blockishnesse & perisht, and you have scapt that. In thy terrour thou mightst haue fallen to despaire, or to drive it away untimely, and so haue perisht: thou hast scaped that too. Yea, when thou camest to seeke help, thou mightst have sought and lost; but God hath blest thee through all these, and brought thee to peace, blessed be the Lord, seeing many have perished in the way to this, that thou art come to.

No

No doubt in thy first beginning to beleeve and after thy obtaining, thou thoughtst thou couldst not be thankfull enough to God, and now beware thou bee not careleſſe, forgetfull, or fall from thy firſt love: hold on in a courſe of thankfulneſſe and holy obedience, that thou maieſt ſtill enjoy thy comfort. Alſo be carefull to helpe others by the ſame comforts that thou haſt felt.

*Ob.* Yet ſometimes I feare I got comfort too ſoone, and was not humbled ſufficiently.

*Anſ.* If thou haſt loade enough to weary thee out of thy ſelfe, and not to leave till thou ſoughteſt and foundſt Chriſt, it was ſufficient, thanke God that thou wert not preſſed as God could haue preſſed thee.

Now for the others that have broke priſon, ſome haue got out of their terror by ſtriving againſt it, as, either they haue drunke it away, or plaid it away: and if this

be

be your caſe, then the more foole you, thou haſt provided very ill for thy ſelfe. Doeſt thou thinke theſe terrours will be conſumed ſo, or will be anſwered ſo? Is the debt ever the more paide, for making the Bayliffe drunken? The Creditor will ſet on thee againe. Or it may be thou wilt never againe come to the like offer; God was beginning to come neere thee, and thou wert ſomewhat beginning to come toward the way to Heaven: Oh if thou hadſt followed it, and ſtrucke while the Iron was hot! who knoweth what it might have come to? But thou haſt quencht it, and ſo thou wilt be harder to worke upon than ever before.

All the counſell I can give thee, is to call after theſe terrours which thou haſt fought to drive away, and call aloud ere they be gone paſt call; and call quickly ere thy heart be hardened quite, and then it will coſt double la-

bour. And pray to GOD to worke them upon thy heart againe.

Others have out-growne them, by ſnatching hold of the promiſe of mercy and ſalvation ere it belonged to them, thinking themſelves good Chriſtians, becauſe they had felt ſome terrours: But alas, herein quite deceived; for then *Judas* was a good Chriſtian, and the Divells themſelves. No, the promiſe of ſalvation is not ſtraight belonging to one terrified in conſcience, but to one that is not onely terrified for his puniſhment, but is contrite hearted for ſinne, which is the working of the Goſpell.

There be many ſteps betweene terrour wrought by the Law, and beleeving of pardon of ſinnes. It is too long a ſtride at once, as will appeare in handling the Goſpels working.

Theſe terrours if they had continued till they had beene turned

ned to ſorrow and compunction of heart for ſinne, it had beene well.

Theſe muſt either come backe againe, or elſe truſt to a falſe perſwaſion and periſh: they muſt learne to ſteppe one ſteppe after another according to Gods word.

Yet it may be thou ſhalt finde it harder the ſecond time than before, as they that breake priſon are laid in ſurer next time.

The third ſort are they which are ſtill under the Iron Harrow.

To theſe, I ſay, let them know, this is ſomewhat, and in preparation to more; bleſſe the fire that melted thee, and kiſſe the ſcourge that humbled thee; thou mighteſt have beene left a blocke: Know this is the Lords diſcipline & courſe he takes with his.

*Such as are ſtill under terrour and the ſpirit of bondage.*

And let not theſe be weary of the yoke of God and the Law, and

and make over-much haſte ou
of this ſtate, for ſo may they un
doe themſelves: For, as ſome
withſtanding their terrour hav
withſtood their ſalvation; S
ſome have by haſtening ou
made waſte of all, and being
impatient of being in this cas
and over-willing to catch hol
of the Promiſe ſtraight, have pro
ved but loot:, unſound, and un
ſavory Chriſtians in time, whic
if they had tarried the Lords le
ſure in it, might have come t
found and true comfort, which
would have continued all the
dayes.

As ſome youths impatient o
ſervice will not ſerve out the
time, but buy out two or three
or foure yeares of their time, and
ſo comming to themſelves, and
ſetting up ere they have ſtayed
nette or skill, they ſoone waſte a
way their ſtocke, and then are
faine ſeven yeares after to come
and be a ſervant to their old Ma
ſter

ter or some other, which if they had served out their time, might have beene free men long agoe, and lived in as good sort as their Masters ; So these must after long deceiving themselues, either come backe againe under the bondage of the Law, and begin againe, or else after their unsound and unsavoury course ended, must perish, who might have beene free men, and had much true comfort long agoe, and beene able to comfort others, if they had not beene too hastie. Or as an impatient Patient, gets the Chirurgion to pull out the ent and corrasive, or puls it off himselfe as soone as it begins to smart a little, and so thinkes it is cleane inough, and now laies on healing plaisters. But afterwards this breaks out againe worse then ever ; whereas if the corrasive had beene let lie on till it had eaten out the corruption indeede, then it might have beene whole long

long agoe.

Let these therefore attend on the ministery of the Word still, till they have learned from thence what GODS meanings are towards them, who will give them such counsell, as (if they will be ruled by it) shall bring all to a good end in due time.

*The Gospels working.*

You have heard of the working of the Law in one that should become a beleever: But the Law workes no such thing as Faith; when it hath slaine a man, there it leaves him without any hope or helpe in himselfe or any other.

But now then the Gospell comes, and brings glad tydings of salvation, and speakes better things, and by little and little workes Faith in him that sometimes was farre off from any such thing.

First, the Gospell proclaimes a remedie, and tells the World and this terrified sinner, that the

yet helpe to be had for miſera-
le ſinners, whereby they may
e ſaved from all their woe, and
ay become Children of God,
nd bee heires of Heaven, *viz.*
at God hath given his Sonne
ſus Chriſt to the World, who
eing eternall God became alſo
an, and in both natures hath
rought a moſt perfect ſatisfacti-
n for us, ſatisfying all our debt,
nd pacifying Gods wrath by his
fferings in ſoule and body, and
y his perfect obedience hath
urchaſed us eternall life. And
at there is none excluded from
eir part in this, but they that
ut out and exclude themſelves.
nd that God is gracious and
erciſull, not deſiring the death
f a ſinner, but willing to have
ercy upon him; ſo that if he be
ot more willing to periſh, than
God is to ſave him, he may doe
ell.

Now, the Goſpell revealing
his, by the helpe of the ſpirit the
partie

partie is inlightened to unde-
ſtand this, which is not ye
knowne of every body.

Secondly, by the ſame ſpirit h
is made able to beleeve that the
is ſuch a remedie indeed, I mean
in generall, but whether he ſha
have any part in it, is counſe
yet to him, and farre off, ſo th
this partie is neither ignorant o
the remedie, nor yet doubtfull
but knowes and beleeves i
Theſe be the workes of the Go
pell, and that every one that be
leeves ſhall have part in this reme
dy, yea, and that if he could be
leeve, he ſhould have his part al
in it.

Thirdly, the Goſpell thus ma
king uſe to know and beleeue th
remedie, workes further: Oh
ſtaies him from ſinking under hi
burden, from deſpaire, and keep
his head above water. And thi
is as farre as it is beleeved, for al
ſome are very hardly ſtayed with
this: For what is an uncertaine
an

nd abſent benefit able to doe in certaine and preſent miſery, or ſtay one? But ſome it doth hus ſtay from utter deſpaire, ough as yet they remaine in a avie ſtate. If one ſtung with a erpent, ſwelling and in grievous aine, ſhould heare that there is ne fortie or fiftie miles off, that ad an oyle that had cured ſome luch caſe, ſo that if one ſhould inde him at home, and can get me of it, he might doe well a-aine. This ſtayes him a little, ut alas his tormenting paine ontinueth. And ſo it is in this aſe.

4. The next worke of the Goſpell is contrition and broken-eſſe of heart in this ſinner, hich is a gracious worke of Gods Spirit in a man, whereby e hearing of the mercy of God nd his gracious diſpoſition, and hat there may be mercy for him, ath his heart broke, and his le-all terrour for puniſhment, is turned

turned into griefe for ſinne
ſelfe, for offending God, an
diſhonouring him that ha
beene ſo good to him, to ſpa
him all this while, and not c
him off, and that he underſtand
is of ſuch a gracious diſpoſitio
Oh vile wretch that I am, ſai
he! Againſt whom haue I offen
ded? Not againſt a Tyrant, b
againſt a moſt gracious G o
that preſerved and maintaine
me, fed and cloathed me, wh
I did nothing but rebell agai
him and play the bedlam, w
might haue damned mee th
many yeares agoe, and yet ſpar
me, and now puts me in ſom
hope that I may finde mercy
his hand: Oh wofull caitiffe th
I haue beene and am! So lo
and often to haue offended
good a God.

Now, that we be not dece
ved, and thinke we haue co
trite hearts, and haue not, h
I will ſet out the Notes of it, b
putti

putting a difference betweene
t and some things like unto
t.

First, betweene naturall sor-
ow and this contrition; nature
grieves for losses, sicknesses, death
of neere friends: this breakes much
both body and minde, and makes
olkes looke old; and we say, such
one breakes apace, or is much
broken, it is seene in his face: for
what is naturall sorrow, but a
fleeing from some thing that is
hurtfull to us, and when we can-
not flee from it, then lying under
it? But there is great difference
betweene it and contrition, and
godly griefe: naturall sorrow
comes upon worldly causes, con-
trition is for sinne, and wrought
by the Word of God.

*Differente betweene it and naturall sorrow.*

Secondly, Naturall sorrow is
momentary; for though a man
be grieved for his broken arme
or leg, or this or that losse of
goods, of childe, or wife, yet in
time this griefe weares away,
when

when God hath recompenced our losse some other way.

But contrition and sorrow for sin is perpetuall, and lasts ever: though he get comfort, yet he is broken in heart for his sinnes all his life long, and broken from his sinnes for ever; for he intends never to turne to them more.

And this may stay some that have feared their owne soundnesse, because when they have lost wife, husband, childe, they have grieved exceedingly; it hath broken their heart, caused plentifull teares, yea such heavinesse as could not be comforted, and kept within doores: But never could finde such broken hearts for their sinnes, nor weepe so bitterly in remembrance of them.

This may be a true childe of God: for the griefe for worldly losses came so dainedly, and was for a time great, but in time it weares away and is forgotten, when God hath healed him againe: But the

griefe

griefe for your ſinnes continueth ſtill, doth it not? you grieve no more now for the paine or loſſe you had twentie yeares agoe; that is gone, but you grieve ſtill for the ſinnes you committed ſo long agoe. Well then this may be, and is farre greater. That was like a land-floud, a ſudden running over of a ſmall brooke, but the water in a great River that keepes within its bankes is more than that.

Againe, there is this difference betweene legall terrour and this contrition, ſeeing that is for puniſhment moſt what, this chiefly for ſinne; that wrought by the Law and legall comminations, this by the Goſpell and hearing of Gods mercy: that terrifieth and amazeth a man as a blow on the head with a leaver, and ſmites him downe, leaving him without any feeling at all, or if there be any, it moves him to fly from God as from a terrible Iudge. But

I *Betweene it and legall terrour, we it inter-contriti-*

this is a ſmartie griefe of heart for offending God, which troubles him more than the feare of hell ever did, and ſo vexeth him, that if there were no hell to puniſh him, he would thus grieve.

2 Legall terrour leaves the heart as whole as it was, and ſtill hardened. True it is, that it ſtops the working of pride, and holds downe the acts of it for a time, and damps it, but the habit and diſpoſition thereof is the ſame that before: As if one ſhould with a barre of Iron burſt into three or foure peeces a ſtone, or brake morter, yet for all that it remains as hard as before; but a ſoft fire melts it, and makes it fit to be cast into a mould. So though *Felix* trembled, yet he continued as covetous ſtill as he was before, and expected a bribe, which becauſe he failed of, he left *Paul* bound. *Ahab* though ſo ſtrucke downe and humbled, yet after he continued as vile, and impriſoned *Micha-*

Acts 24. 26. 27. 1 King. 22. 27.

chaiah; so *Iudas* after his terrour yet added murther to murther; and they, *Num.*14. 1,2.3,4.

But contrition mollifieth the hardneſſe, and melts the wholeneſſe of the heart, and ſoftens it and makes it pliable to God; as we may ſee in the examples of contrite ones, who both were humbled for ſinne, and never committed the like ſinnes againe. So was *David*, and never numbred the people more; yea they, *Act.*2.37. whoſe repentance and godly life is afterwards in the Chapter highly commended.

*Betweene it and counterfeit contrition.*

Furthermore, there is difference betweene it and the counterfeit contrition of an hypocrite, which is a light griefe, and flitting ſorrow of unſound profeſſors, who wring the hands, ſhed a few tears, or make ſome complaints of themſelves for their ſinnes, but it is quickly over, like a morning dew that ſoone is lickt up when the Sunne ariſeth. Or like a bull-

ruſh that bowes while the winde blowes it, but when the blaſt is over, it returnes to its former ſtraightneſſe.

But contrition is a ſearching, pricking, and ſtinging ſorrow, which abides alſo till God doth remove and turne it into quietneſſe; yea, and ſometimes alſo after. Many have had good pangs after the Word preached, which if they had laſted, might have beene the hope and beginning of true contrition indeed.

Therefore we may ſee, that this is a gracious and divine worke in the heart of a man, farre exceeding any of theſe three.

Yea an excellent gift it is, that humbles a ſinner truly and kindly, and ſo breeding humilitie, makes him capable of all the graces of God: for *the humble he will teach his wayes.* Pſal. 25. 9.

It makes the heart ſoft and tender, that the ſinnes may come up by the roots, yea teacheable, and ap-

apt to have any good thing planted in it, and soft to receive the impression of the Lord in it.

Yet here for all this we must understand, that this contrition is not repentance, but differs much from it: For contrition is a preparative act fitting a man to Faith; repentance is a grace consequent and followes after faith: contrition is an ungrounded good inclination, purpose, desire, that would doe much, to wit, turne from all sinne for ever, and doe all the contrary good: but alas, it is not able to performe it, in respect it cannot in it selfe, nor in Christ; for he is not yet in Christ till faith be formed in him. *It is not repentance.*

But repentance is a grounded grace, whereby a man by faith being planted into Christ, hath from him wherewithall to carry him out to turne from all sinne, and take up the contrary good. They therfore that confound contrition and repentance (as some

doe, and they no Papists) runne into two absurdities: First, that repentance goes before faith: Secondly, that a man may doe some good thing, and pleasing to God before faith.

*Ob.* Is not a contrite and broken heart, acceptable to God and pleasing?

*Ans.* True, as it is the gift and worke of his Spirit it is, but in the beginning it is not as it comes from us: neither can the sinner know that this his contrition pleaseth God, because he knowes not himselfe to have faith. True, it is somewhat hard to say the very time when faith is wrought; but till it be, nothing doth simply please God. To make this plaine, understand that there be three kindes of the gifts of God.

Some common to elect and reprobate, as knowledge in Scripture, prophecy, tongues, miracles, and such like.

Some speciall, belonging to the

the elect onely, as faith by which we are iustified, a renued heart, a good conscience, the feare of God, and such like graces.

Some middle ones wrought in the heart of those, that yet be not actually the children of God, yet certainely shall be, and which whosoever have wrought in thē, shall surely have faith, and cannot goe long without it. Such are, this contrition, and such dispositions as be in men before faith, which yet are wrought by the Gospell. These are better than common gifts, yet not actually graces, and yet gracious inclinations to faith, which are in those that are to be iustified, and which (if we speake properly) cannot be wrought in any that shall perish: For that there be such preparative acts before faith be complete or formed in a man, the Scripture is plaine: But if any will call this contrition, and the other acts that follow till faith be fully

wrought, *semen fidei*, and that there is *aliquid fidei* in them, I will not contradict him: for I thinke that whensoever the humbled sinner sees an infinite excellency in Christ, and the favour of God by him, that it is more worth than all the world, and so sets his heart upon it, as he is resolved to seeke it without ceasing, and to part with all for the obtaining it, now I take it is Faith begun: he is now drawne, by and by he shall fasten. For when a man is fully prepared, then is Faith soone wrought in him, and till then there is no faith.

*The working of the compassions of contrition.*

To proceed further in shewing the working of this contrition: when the Gospell speakes so graciously of the Lord, and his readinesse to forgive wretched sinners, never so many or so great offences, yet the sinner terrified by the Law cannot beleeve and apply it. Oh no, saith he, no such thing for me, I have beene thus and thus vile, and have thus and thus

thus dishonoured God, when he waited my conversion and good: I ranne from him and plaid my parts, I despised the Ministers, and all good people, &c. Well, yet saith the Gospell, the Lord may have mercy upon thee, so as thou doest humble thy selfe: What, to me? no such matter. Yes, even to thee. Oh then you have given him his loade, hee seekes to get alone, that he might weepe his belly full; he cannot containe then: but as the gracious eye of our Saviour Christ upon *Peter* melted him into teares after his deniall. *Luk.* 22.61. so is his heart melted and resolved into teares of remorse and compunction of heart. Never did *Benhadad* and his servants hearing that the Kings of Israell were mercifull Kings, humble themselves more with ropes about their neckes in sack-cloath, than this man will to God.

Oh he cryes out, Against

whom have I ſinned? againſt a Tyrant? no, but againſt a moſt gracious God, that is ſo merciſull as could not be put out of his gracious courſe by all my wickedneſſe; and yet gives me ſome hope of mercy. Oh vile wretch, villaine that I am to offend ſo gracious a God!

If I had done thus much againſt a man, or the tithe I have done againſt him, he would have purſued me to the uttermoſt long ere now, and hunted me out of the Countrey; it ſhould have beene too hot for me: but the Lord hath ſpared me all this while. Oh this cuts his ſoule more than the feeling of hell for the time!

This alſo ſo changeth his mind, that whereas before he could goe bolt vpright for all his ſinnes, now they cruſh him to the groũd: before, ſinne was as ſweete as hony, now, more bitter than gall or worm-wood: before, he could goe under

under all his ſinnes, and never ſhrinke, now, one lies heavie upon his conſcience: before, the doctrine of repentance he loathed it, and fled from it as from a mad dogge, ſerpent, or an arrow ſhot, becauſe it ſhot at his luſts & lewd companionſhip, or againſt ſinnes which he loved as his life; now, who that could come and tell him, how he might be quite rid of his ſinnes, and be never more troubled with them, or have to doe with them, were one of a thouſand a moſt welcome man: ſo that what was his daintieſt meate, now is his bane, and this bitterneſſe and griefe of heart makes him fetch up all his ſweete morſels.

This breeds an utter and deepe diſlike of all his former courſes. He cannot abide to thinke of them, yet cannot forget them: they are ever before him, but ſo as he is broken from them, for ever turning to them any more: oh

oh it hath flung him ſo as he can never have pleaſure to doe any more that he hath done; As the Publican or Prodigall to doe againe as before.

Yea it makes him angry with himſelfe and vexe, as *David*, that he had done ſo exceeding fooliſhly, 2 *Sam.* 24. 17. and that he was a fooliſh ignorant beaſt. *Pſal.* 73. 22.

Yea to confeſſe his ſinnes, and ſhame himſelfe. No body ſhall neede to tell him what to ſay, for his heart is full, and he will powre out all to God, and ſay more againſt himſelfe than any body els can.

Yea he will aggravate his ſins by the patience of God: Oh they be ſo much the viler, becauſe God hath had ſo much patience towards me: oh I was unworthy that he ſhould ever thus beare with me. Alſo by the meanes he hath had: If I had not had the meanes of grace, it would not

grieve

grieve me ſo much, but I that have lived ſo long under ſuch meanes and made no uſe of them, oh woefull wretch!

It will cauſe him to humble himſelfe before God, and throw away all conceit or truſt of any thing in himſelfe of knowledge, wit, learning, worldly wiſedome, civilitie, and righteouſneſſe of his owne. Oh theſe he ſtood not a little upon, and thought himſelfe no meane one, but now he accounts all dung, abhorres himſelfe in duſt and aſhes; as *Paul* that counted his priviledges that he was a Iew, a Phariſee, learned in the Law, zealous, ſtrict; oh theſe made him proud and to lift his head full high, but when God humbled him, he then accounted all dogs-meate and dung, and ſought for all good out of himſelfe in Chriſt.

Laſtly, to this contrite perſon is given ſoftneſſe and tenderneſſe of heart, whereby he is fitted and prepared

prepared to receive further instruction from the Lord; for as yet he hath his burthen on his shoulder, and knowes not what God will doe with him; but goe backe againe he never will, but will waite upon God for his direction, what he would have him doe.

He cryes out therefore and complaines, I am loaden, who shall ease me? undone, who shall helpe me? to beare it he feeles intolerable, to escape it in himselfe impossible, onely some little faint hope keepes him from sinking.

*Necessitie of Contrition.*

Now we must take notice of the necessitie of this contrition in every kinde of sinner, that shall ever come to good: for the prophane person that hath boldly and without all feare gone on, he must be crusht in heart for sinne, ere ever he shall have pardon at Gods hand, or any promise belong to him.

So

So the civill man and carnall Gospeller, and hypocriticall professors, that thinke themselves in happie case, that they please God highly with that they doe, yea, that they deserve not only health, wealth, and outward blessings, but even salvation at last at Gods hand for their good service they have done. But they must come to loathe and abhorre these, and will. When GOD workes this contrition, then they shall see what base and poore stuffe it was, they have so highly thought of, seeing now they shall discerne that God makes base reckoning of it, and holds it as abomination, *Luk.* 16. 15. For when they served God, it was onely in ceremony and shew, without any substance or looking to their hearts to doe it in any carefulnes of heart for the manner.

Yet how hard a thing it is to bring the heart of man to breake for and from his sinnes! Oh it is God *Difficultie.*

God onely can doe it, men had rather part with any thing, nay, all they have, nay loſe their very lives than their luſts: Oh the rebellious heart of man, that hath had too long acquaintance with ſinne to be broken from it ſhortly, and is too deepely rivetted in evill, that he ſhould eaſily be pulled from it!

*Vſes concerning the Goſpels working.*

Now the conſideration hereof ſhould forcibly move us to be highly thankfull to God, who as he hath provided a bleſſed remedy, ſo hath proclaimed it by his Goſpell to the ſonnes of men, which is a ſpeciall priviledge, that they have not alwayes enjoyed.

1

*Vſe 2.*

Secondly, let us examine whether the Goſpell hath enlightened us, and whether wee know and then beleeve the remedy, and Gods merciful nature, to beſtow part in it upon ſuch as earneſtly ſeeke it.

Next, did you eve[r] feele the

Goſpell

Gospell breaking your heart, & the loving kindnesse of God melting you, and working in you thus and thus, as hath beene taught?

Alas, most must say they know not what any such thing meanes, alas, we have few broken hearts for sinne, and yet there was never more cause, never more meanes also, even the Gospell is daily preached, but few are melted herewith.

Most will not part from their corruptions, but had as liefe you should pull their hearts from them, as their lusts, they know not how to live; it were no life if they were barred of them; many know not how they should spend their time if they were left. It may be at last they wish they were undone againe in respect of the punishment they see to come for them; but that is no contrition. Well, as loath as you are to come to it, your hart must be broken

ken ere God will have any mercie for you and forgivenesse of sinnes.

Others will goe with you in many things, shew liking to the Word, love to the Ministers, be moved at the preaching of the Word, desire after mercy and salvation, yea mend many things amisse, and doe many duties, and yet for a contrite heart, you must pardon them for that. If you urge it, either you shall heare no more of them, as *Iohn Baptist* did not of *Herod*, and Christ of many of his Disciples, or else they will be borne with for that, they will coast over another way, and meete you anon, but over this steepe hill, and cragged rocke, you shall not lead them.

Nay, many thinke themselves beleevers, and in great good case, that yet never came where contrition of heart grew: but their profession, religion and faith is but vaine, and will perish with them,

hem, if they truſt to it, like *Laodicea:* men would be ſaved and be beleevers, but they will goe to Heaven whole without blemiſh. But know that thy heart is not fit for God till it be broken; and as our Saviour Chriſt was no ſacrifice for our ſins, till his ſoule was broken for our ſinnes, ſo ſhall we never have part in this ſacrifice, till our hearts be broken for ſinne.

Oh this makes our preaching ſo unprofitable, Religion ſo coſtly a ſervice, and Faith ſo rare, becauſe few are ever thus broken! Oh we may teare our throats, and weare our tongues to the ſtumps, ere we can perſwade a ſinner to ſee the odious hainouſneſſe of his ſinne, and danger of it, and bring him to a deteſtation of it!

And why is this? Becauſe few beleeve and deepely conſider either of their owne miſery, or of Gods gracious diſpoſition and readines to ſhew mercy; which if

if they did, it could not but breake their hearts. Let us therefore be perſwaded to this dutie, unto which we may be beſt enabled by the deepe weighing of both theſe together, and praying God to worke us to it. But oh the vile heart of man!

Sinne muſt have ſorrow; if not here, then hereafter. If men feele not the terrours of the Law here, but be luſty, and ſpend their daies in carnall delights, time will come that God will awaken their conſciences, and their terrours (may be in this life, if not, yet hereafter,) will prove untolerable.

Now I would heere further perſwade thoſe that be contrite-hearted, firſt to be thankfull to God that hath brought them to this paſſe: the promiſe of God belongs to ſuch, therefore be of good comfort: and though thou beeſt not yet able to apprehend it, yet if thou couldeſt it is thy due,

due, with GODS good leave. Christ came to ease the weary, finde the lost, heale the sicke, binde up the broken, and therefore he will have mercy on thee. Which that thou maiest the better beleeve, remember the example of the Publican, Prodigall, those, *Act.* 2. 39. who were all in the like case.

And let this also be added, that seeing GOD hath brought thee thus farre, he meanes not to leave thee now, but will have mercy on thee. And his end in casting thee downe, was not to destroy, but to save thee: He hath delivered thee from insensible blockishnesse and hardnesse of heart, and in thy terrour hath kept thee also, and hath not suffered thee to bewaile thy sinne sleightly, but truely, earnestly, deepely, constantly: he would never have done all this for thee, if he had not meant to bring thee further, hee would have left thee ere this. As therefore

therefore *Manaohs* wife sayd u
Iudg. 13.23 to him; *If the Lord were pleas*
*to kill us, he would not have shew*
*ed us these things*: So I say
thee; If the Lord would have c
thee off, he would not haue us
so many meanes to draw thee u
to him.

*Answer to the Contrites obiections.*

Now I should proceed to som
other steps towards faith wrough
by the Gospel betweene this co
trition and faith, save that there
yet some-what more to be said
this contrite-hearted person, wh
hath his burden upon his shou
ders, and is not yet perswade
that any part in the remedy do
belong to him.

Why, hath he not right in th
promise? Yes, there is nothin
on Gods part why he may n
apprehend and apply it; Go
gives him good leave, and th
promises are made to such. An
though a man dares not appl
the promise to one onely terrifi
by the Law, yet to one true
th

thus humbled by the Gospell, and contrite hearted, wee dare doe no other: Yet this partie is not able to apprehend it, there is much both within and without him to the contrary.

1. The Devill is a great enemie to it, who envies that he is come thus farre, knowing now he shall lose him, and therefore he will prolong the worke all that hee can, and hinder the proceeding of it. Hee knowes that beleeving is the mother both of Comfort and Obedience; therefore he oppose's it all he can.

2. Himselfe hath much against it: he (it may be) with his griefe hath forgotten that God hath made promise of mercy to the humbled, or if he remember it, yet he will call into question, whether he be such an one or no; Yea or if he be and cannot deny it, yet he is not able to apply it to himselfe through weakenesse.

neſſe. Like a ſicke man that knoweth he hath right to his meate, but is ſo weake, that he is not able to reach for it and put it to his mouth.

If a man had nothing to doe for him but teach him that he knowes not, or bring to his remembrance that he had forgotten, or make him know that he is ſuch an one that the Promiſe belongs to, it were but an eaſie taske. But here is the difficulti to make him beleeve that notwithſtanding any thing that can be ſaid of Sathan or his own corruption, that he is the Child of God, and the promiſe of mercy and ſalvation belongs to him. This partie hath many Objections againſt it, ſome of which I will recite, and anſwer them, and ſo proceed.

*Ob.* When the promiſe of pardon is offered to this partie Alas, to me, ſaith he? No ſuch matter, that were marvell: O

no I am vile, and see nothing but wretchednesse and misery, as being at the very pits brinke. They that can beleeve it, let them, they be happie men, for my part I am farre off, I dare not. A likely matter that from such low abasement I should be advanced to such honour, from hell to Heaven.

*Answ.* And why not you as well as others, that have beene as farre off as you? And have beene long held off, yet have got comfort at last, and so shall you. GOD hath not excluded you, therefore shut not out your selfe. What if sorrow and comfort be contraries? Yet sorrow tends to comfort: And what if he therefore cast thee downe that hee might raise thee up, and would never have brought thee thus far, if he had not purposed good to thee?

2. *Ob.* Alas, what likelihood is there that GOD should re-

ceive and accept me when men reject me? My superiours they contemne me, my friends that have loved me, and have beene glad of my companie, even they looke aloofe and care not for me.

*Answ.* What of this? God seeth not as men see; for they see carnally. They of the world love and like their owne, and God likes his owne. The worlds rejecting thee is no argument God will doe so, but the contrary rather, as we see in the example of the blind man, *Ioh.* 9. 34. 35. When the Pharisees cast him out, Iesus received him. When thou wert whole, and tall, and goodly like *Eliab*, thou likedst thy selfe, and the world liked thee, but now thou art broken, and lame as it were, they make no more account of thee than of an old rent garment. But God never liked thee till now thou art rent; A whole heart God can

cares not for, but *a broken heart is a ſacriſice* acceptable to him. For breaking is his owne worke, and he likes it well. Thy heart never ſent out good ſavour till now; as *Maryes* Oyntment while it was in the Boxe, but when it was broken the ſmell went all over the houſe. And as Spices whole and not brayed ſmell not, but bruiſed; ſo is it with thee in this caſe. Therefore be of good comfort, thou ſhalt get as much favour with God as thou ſhalt loſe with the World. As long as God takes pleaſure in thee, no matter who diſlikes. Beſides, thou art in better liking with the Angells and the Church of God, who thought of thee as of a prophane or civill man, but now as of one that is in the fitting for God, and to make a beleever. Pſal. 51. 17.

*Ob.* 3. Me thinkes I would ſometimes beginne to beleeve, and be of good hope, but then

my unworthineſſe puls me back, as a grimme Sergeant ſhould pull backe a poore Suiter that were putting up his petition to a great man. I can doe nothing worthy Gods acceptance: if I could doe thus or thus, there were ſome hope.

*Anſ.* What hath God beene doing all this while but to pull downe thy proud ſtomacke, and yet doſt thou talke of worthineſſe? When thou wert a Phariſee thou thoughtſt thy ſelfe worthy, but thou ſhouldeſt not, now that thou art a Publican.

Thou art unworthy? it is true, if not, what need hadſt of Gods mercy? or what glory ſhould God have of giving one for another? giving ſomething to one that were worthy to attaine it. Thou ſpeakeſt as though thou wouldeſt not be beholding to God, but he will accept thee though unworthy, that he may binde thee to him for ever. Coun-

not God as a man to whom *nothing bring, nothing have*: God is about to make thee worthy, and thy worthineſſe ſtands in his free favour: The feeling of thy unworthineſſe makes thee worthy, that is, fit for God to ſhew mercy to thee, ſeeing, beſides thy ſinne that makes thee unworthy, thou haſt a ſenſe of it, and a heart broken for it, and having theſe, God will not reject thee becauſe of thy unworthineſſe. Thou wert never worthy nor fit till now; when thou wert in better caſe in thine owne feeling, God cared leſſe for thee, and thou wert further off. What talkſt thou of worthineſſe when the Angels be not cleere in his ſight, nor the Saints worthy in themſelves? Know that God reſpects (in ſhewing thee mercy) his goodneſſe and mercy, and not thy goodneſſe; that he doth, is free. Againe, have others that have found mercy had it for their worthineſſe? or could

they see cause in themselves, why they should finde mercy rather than others? And as for thy doings, thou must have that power from God after thy beleeving, therefore beleeve first, and thou shalt doe after.

*Ob.* 4. Oh but my sinnes be so many and so great.

*Ans.* That is not the matter that will stand betweene God & thee, so long as thy heart is broken for them; so long as God is the Physitian, no matter what be the disease: his mercy is above all thy sins. Christs merits is not a weake plaister that can heale a greene cut, but not an old sore: so to conceive of it were to disgrace the bloud of Christ; *the bloud of Iesus Christ cleanseth us from all sinnes.* 1 *Ioh.* 1. 7. God *is rich in mercy, Ephes.* 2. 4. *abundant in goodnesse, Exod.* 34 hath *a multitude of mercies, Psal.* 51. though our sinnes reach up to heaven *Gods mercy reacheth above the heavens*

*heavens, Psal.* 108. 4. *God forgives iniquitie, transgression, and sinne, Exod.* 34. yea rebellion, *Hos.* 14. 5. Thou art not worse than *Manasses*, than they, *Act.* 2. that crucified Christ, than *Paul* that persecuted the Church of God; and *Mary Magdalen*. These have found mercy; therefore thou also following their example maiest be assured of it. If a man having many debtors should proclaime to them all (some owing more, some lesse) that let all of them come to him, and confesse the debt, and he will forgive them great and small: will any man doubt, because his debt is great that it shall not be forgiven, especially if he see greater summes remitted?

*Ob.* 5. Yea but I have beene a mocker at goodnesse, a scoffer at the deare children of God, hated the Ministers, given to all vilenesse.

*Ans.* True, this is vile; for we

ſee *Iſmael* caſt out for mocking, and the children torne by the Beares, 2 *King.* 2. 24. for mocking the Prophet, and 2 *Chro.* 36. 16. mocking Gods meſſengers one cauſe of *Iudahs* captivitie. But yet no matter what thou haſt beene, ſeeing now it ſhall be enquired what thou art, & wouldſt be hereafter. As long as GOD hath given thee another heart, that that is paſt ſhall be forgotten: as thou remembreſt them, God forgets them.

*Ob.* 6. Yea but there be few that ſhall have part in this remedie, and it is ſo great, that I feare it is too great for me.

*Anſ.* If the Lord will give thee it, who ſhall hinder thee? Great gifts become great Princes: conſider what gifts Princes give, five hundred pounds a yeare, or a thouſand pounds, make Noblemen of Gentlemen, Favorites to be Marqueſſes. The greater it is, the more cauſe haſt thou to be thank-

thankfull, both here and in heaven. And for the fewneſſe, if it pleaſe the Lord to worke that in thee that he workes in few, and to beſtow that mercy on thee that he gives to few; if, I ſay, he will be thus gracious, the more cauſe haſt thou to admire his mercy, and to prayſe his goodneſſe, and be dutifull to him all thy dayes.

*Ob.7.* Oh but I have not beene humbled enough; the promiſe is made to the contrite: If I had beene ſo humbled as ſome, then I could beleeve.

*Anſ.* Beware thou become not a Papiſt in thinking to merite mercie by thy contrition: oh it is not thy contrition, if it had beene an hundred times more, could merit pardon of the leaſt of thy ſins. If the Lord Ieſus had not ſuffered infinite ſorrow and griefe in ſoule & body for them, it is not all our giving could ſatiſfie Gods juſtice for the ſmalleſt

offence; no not though we ſhould weepe out our eyes, and mourne to death. Therefore though God hath appointed all to whom he will ſhew mercy to be contrite-hearted; yet not to come to mercy thereby as by a meritorious meanes, but as by a convenient and meet diſpoſition to prepare us to ſeeke and receive mercy with thankfulneſſe.

This is but a tricke of Satan, who before contrition held thee from ſorrow, and would have made thee thinke any griefe too much, and more than needes; but now he knowes that thou haſt ſufficient in reſpect of Gods gracious acceptance, he would perſwade thee it is never enough, becauſe he would ſinke thee if it were poſſible. Though he ſee thee ſtand trembling with thy load on thy ſhoulders, yet he would perſwade thee thou feeleſt no burthen.

That contrition is enough that

God

God will accept and put an end to, and that which drives us so to seeke Christ, as we cannot be satisfied without him.

If it please God to grant thee mercy and comforr with more ease, and more speed than some others, be thankfull for it, and adde not loade to thy burthen. The Lord knowes what is fit for every one; thou maiest soone have more than thou canst beare: God keepes not a measure to all in this thing.

*Ob.* 8. But all the promises are made to beleevers, and none others, and I have no faith.

*Ans.* Though faith be not yet found in thee, nor thou able to apprehend Christ, yet thou art not farre from it: therefore seeing the promise belongs to thee, why dost thou not strive now to lay hold on it? Thou hast great need of a Physitian, and Christ he hath comfort for such: thou must have helpe or else art undone, & Christ

is very willing to helpe ſuch, and ſuch onely; why then doeſt thou not catch hold of him, reach out thy hand of faith and touch him, that vertue may goe out of him to heale thee? If thou canſt not runne to him, then goe, if not goe, creepe; but be ſure to lay hold on him and touch him, as the Woman with the iſſue of bloud, whom our Sauiour Chriſt reproved not for ſo doing, but commended her highly: and ſo would he thee if thou wouldeſt follow her example and beleeve in him. We muſt not thinke it pleaſeth God, that we ſhould ſtand ſtraining of courteſie, but that we beleeve God on his word, that we may have hearts and mouths to prayſe him, and to ſet about the worke of a godly life.

Thus the comforites doubts being anſwered, and by Gods goodneſſe ſomewhat removed, hee growes ſomewhat on further, and hearing the Lords large and loving

ving offer, and without exception, and considering his neede of it, and the truth of God that promiseth it, yea and to him; this breeds in him a further thing, that is, a desire after his part in this mercy, which hath sundry companions with it, which are like the hiding of the pearle by the wise Merchant when he had found it. *Desire.*

For betweene contrition and faith are divers steppes. The Lord could dispatch it at once, seeing the contrite person hath right to the promise, and God meanes at last to doe him good, save only that God seeth it not so good for him, but is long preparing him for so great a worke. And seeing it is for the best, God doth him no wrong, especially seeing he is upheld by hope of obtaining in the end, which keepes him from discouragement. As betweene the finding of the pearle and buying it, are hiding it, departing with

joy,

joy, ſelling all: now then is the pearle found, when promiſe is made to the humble and contrite, of pardon in Chriſt, and ſalvation: after which followes a deſire with care and joy, and then hungring and thirſting for it, and ſelling all for it; and then buying it, which is beleeving, when he apprehends the promiſe, and applies it to himſelfe. Now for deſire: Oh he ſees the excellency of mercy, his need, Gods offer, and that he is in good ſadneſſe; Oh he hath an earneſt deſire in his heart; Oh that it might be, oh the Lord grant it to me!

*Ob.* But what, is this parſon come no further than to deſire it this while? I thought he had come to faith by this time: you talke of deſire before, that finding himſelfe in a miſerable caſe, deſired to be out of it.

*Anſ.* There is great difference betweene that deſire and this; that was ungrounded, and only

feeling

feeling himselfe in ill case, he desired to be out of it, but this is a grounded desire, upon the promise that God makes to him of mercy, whereupon he builds: Lord thou hast promised mercy to them *that labour and are heavy loaden if they come to thee*; Lord I come to thee, therefore have mercy on me. Mat. 11. 28.

As if a rich man having many debtors unable to pay him, one of them feeling himselfe so, desires he had his debt forgiven him, though he have no hope of it; but afterwards the rich man sends him word, if he will come to him, and confesse the debt, and aske to have it forgiven, he will: now he desires it after another fashion, with a more lively desire. Yea, this partie begins to lay some hold on the promise, which puts some life and warmth into him, whereas when the minister before spake of the promises, it was musicke to a sad heart, but now he desires, and

and is glad to heare the promises applyed to him: whereas before he sought for judgements, now he turnes the Booke for comforts and promises.

*Request.* Now to this desire is added request; for he cannot keepe in his desire in his heart, but it must out, and so he falls to powre out his heart to God, to lay out his bitter complaint, confessing and crying for pardon, leaning upon the promise as upon his staffe, which before he could not fasten upon.

For God will inure him betimes to that order he must take after with him, *viz.* to offer up his owne request, and petition, not giving unto him till he be able to aske it: therefore the spirit helpes his infirmitie, and teacheth him how to pray, and what to aske, sending up sighes & grones that cannot be expressed.

Luk. 18. 13. Thus did the Publican, *Oh Lord be mercifull unto me a sinner.*

ner. So the Prodigall, *Make me as one of thy hired servants.* So *Manasses* prayed to God, and God heard him. Luk. 15. 19.

Which confession and prayer though an hypocrite may make, yet not from a broken heart. It is true, *Pharaoh* and *Iudas* confessed, but not in a sound and right manner.

To this is joyned care; not a hopelesse feare that God will not be mercifull, but a scrupulous solicitude, least he should misse of his desire. He casts that perill that never shall be nor can be (for God will shew him mercy) and yet he hath this thought: But what if I should misse? which serves onely to adde to his industry, and increase the bent of his endevours. *Care.*

As no man hath any great matter in hand, though he be very faire for it, but wil have a thought, What if he should be prevented? to whet on his desire, and

stirre

ſtirre up his endevours that he may neglect no meanes.

*Hope.* The next is hope, that is, that he ſhall obtaine, and that onely becauſe God hath ſpoken it: and though he have not the ſtrength to hold it faſt, yet he hopes he ſhall, which doth greatly animate him.

This hope, though it be not the hope that is the daughter of faith, *that makes not aſhamed* Rom. 5. 5. which is as ſtedfaſt as faith it ſelfe, and is the ancher of the ſoule, yet it is farre differing from the blind groundleſſe hope of the world.

*Ioy.* The next is joy, proceeding from this hope that he ſhall obtaine, and that he is ſo neere it as it is ſaid of the Marchant when he had hid the pearle, that he departed with joy, as being glad that he was ſo neere a good bargaine, though yet he had not bought it. Which joy, though it be not ſo great as that that come

after

after faith, which is unspeakeable, yet it is farre beyond the joy of hypocrites, which is upon no, or false grounds: as that of *Agag*, 1 *Sam.* 15. 32. his false joy of safetie; and of worldlings in their Corne and Wine, or prophane ones in their beastly lusts, whose joy shall be turned into wailing and gnashing of teeth. This joy refresheth greatly as the little hony that *Ionathan* did eate: and what if he had eaten his fill? so what shall be to this partie after beleeving?

And it is not to be thought strange, he should have any joy before beleeving; oh yes, finding himselfe so neere a good turne, it glads his heart. As the poore blind man, *Mar.* 10. 50. that our Saviour Christ called to him, he threw away his Cloke, and arose hastily: so *Zacheus*, *Luk.* 19. came downe hastily and received CHRIST joyfully, ere ever he had received any

any good from him, though it may be hee had some hope he should, if he were at his house once,

And all these together are answerable to the hiding of the Pearle, and going away rejoycing; for what was that but a casting and musing in the minde, and having divers conceits about it; as thus: What successe had I, that ever I should finde such a Pearle, when not one of a thousand findes any? What an opportunitie have I now of enriching my selfe for ever? What a foole should I be if I should neglect it? Were I ever like to come to the like offer againe? Oh what needs have I of it? What shall become of me without it? And so doth he that hath found the spirituall Pearle.

*Thirsting.* Next followeth hungring and thirsting for mercy and Christ, all one with that of selling all to buy the Pearle.

But

But becauſe the holy Ghoſt uſeth both phraſes; I will ſpeake of both. The deſire of him that ſhall have mercy, is compared to hunger ſometimes, moſt often to thirſt; not onely for ſome reſemblance betweene them, but to ſhew that it is not a deſire fit to obtaine Chriſt and his bloud, except it be like thirſt.

Hunger is a want of hot and dry, thirſt a want of cold and moiſt, both grievous, but thirſt the more ſore by much. If hot and dry be wanting, yet if the other be ſupplyed, nature is long ſupported and upheld: not contrariwiſe. Thirſt is of all ſenſuall appetites the ſtrongeſt, moſt impatient of being unſatisfied, and impotent of being without that it deſireth.

1. Ile ſhew ſome reſemblances betweene the naturall and ſpirituall thirſt: Thirſt is an emptineſſe of cold and moiſt, and a great paine ariſing from the ſame by

by the ſucking and drawing of the veines in the ſtomacke, for ſome coole moiſture to nouriſh the lower parts, when there is none, & ſo it pincheth the veines together, and cauſeth great paine. So in the ſpirituall thirſt, there is a great emptineſſe of all health, hope, and happines in himſelfe, and ſo a great paine of ſoule for want thereof.

2. The thirſtie hath a great deſire; an earneſt, not faint or cold deſire after drinke, as the Pſal. 42. Hart for the rivers, or the dry chapt-gaping earth for raine, yea and that without delay, thinking every day a yeare, and an houre to be a whole day till he get it.

So the Spirituall thirſter for the bloud of Chriſt, doth not coldly and lazily wiſh for it, but importunately deſires it, yea cannot be content to ſay, hereafter and one day I hope I ſhall, and that is as good, in ſickneſſe, a

my

my death. Oh no, give mee drinke elſe I die: Oh I faint for want of it.

3. This makes him ſet a high price upon the thing he wants, without which he ſeeth he periſheth. I would give twenty pound, a hundred pound for drinke enough to ſatisfie me, to ſave my life. And ſo alſo it is in the ſpirituall thirſt.

4 And this makes him take any pains to compaſſe it; whence is our Proverbe, *Hunger breakes thorow ſtone walls.* Oh it will adventure it ſelfe, take any paines. As one that eagerly ſeekes to kill one that would elſe kill him; So he that ſpiritually thirſteth will runne, ride, early, late, heare, reade, pray, conferre, and doe them againe and againe to get faith, and to compaſſe his deſire. And whereas before he would not ſtirre out of doore, now he careth not what paines he taketh to have his deſire ſatisfied.

5. The

5. The thirſtie in his extremitie thinkes with himſelfe of his folly when he had his fill, how little he regarded it, and was not thankfull in that he had at his liſt to drinke and ſatisfie himſelfe; that he threw away oft that he would be full glad of now, yea it may be abuſed it to drunkenneſſe, and now he accuſeth himſelfe of his former folly: So the ſpirituall thirſter drinkes with vexation to himſelfe; How oft have I heard of the ſweet promiſes of the Goſpell, and never regarded them? Take them who would, I prized them not, they were as water ſpilt for me: Heaven was offered, take it who would, and the merits of Chriſt; I had other matters in hand: But now the leaſt promiſe would glad my heart. I was a full man that cared not for a hony-combe, now if I had the leaſt of Gods ſweete promiſes, the crummes under the table, the droppings of the

the hony, it would much refresh me.

6. He then comes to pittie them that endure thirst, the poore which he heard complaining sometimes, but never pittied, because he never felt what it was; Oh beast, saith he, that I was, I never regarded the state of the poore when I heard them complaine, now I feele what it is. Oh what a goodly matter it is to have ones fill at their need at any time! Oh it is great pittie the poore be no better regarded. If ever I get water to save my life, I will pittie the poore hungry soules more than ever I did.

So the spirituall thirster cries out, that he hearing some complaine, and wring their hands, and take great paines in hearing the Word, pittied them not, but thought them fooles, and idle, in that they must needs speake with the Minister forsooth. I thought ill of them for it, and counted it

needlesse; but now I know what it is, I feele it my selfe; I hope if ever I be throughly satisfied, I shall be more pitifull and charitable in censuring others.

7. If a man thirst, when he thinkes of all things else he hath, he takes no pleasure in them: what will his wealth, gold, house, land, doe him good if he perish for thirst? Nay it rather encreaseth his griefe, to thinke he must goe from all for want of drinke. Bring him gay cloathes, sweete smells, musicke: Away with all, give me drinke to quench my thirst. As *Sampson* had no joy of his great victorie of the thousand Philistines, because he feared he should die for thirst, *Iudg.* 15. 18. So he that spiritually thirsteth, prizeth Christ above all; so that if you lay all the honours, profits, pleasures in one scale, and Christ in the other, he counts all dung in comparison of him. And he that is the grea-

test

eſt perſon, if he come to this hunger, he takes no pleaſure in all he hath, without, or in comparison of Chriſt whom he thirſteth after.

8. If any man ſhould in this caſe come to him, and bring him drinke or water (as to a man chafed over a dry deſart in parching weather) would he ſtraine courteſie, and ſay, he is loth to be beholding, and he never deſerved it of him? Oh no, but he gladly and thankfully receives it, and eagerly falls to it.

So if any come to him in this ſpirituall thirſt, and comfortably apply the promiſe of Chriſt and ſalvation to him, and be an inſtrument of comfort to him, oh he remembers that day for ever, and counts that partie one of a thouſand, loves him ever after, and gladly embraceth this gracious offer when he tendreth that unto him. And if God will vouchſafe to beſtow this mercy on him oh

he thinketh himselfe bound to serve him on hands and knees all dayes of his life; oh that were to be written in his heart with a Pen of iron.

*Selling all.* Selling all, is, when a man to obtaine Christ, and a part in his death and obedience, for salvation, is content to part with any thing that should stand in his waie to hinder him from it.

What must the sinner sell? All that he hath? What is that? His goods, lands, children? No, these be none of his owne, God hath but lent him these to use; & some that would have Christ, and shall, have no goods to sell. What then is our owne? Our sinnes, and nothing else: These therefore wee must sell. Tush, what should you name them? they be not worth the selling to purchase Christ, seeing they are but base things. True, they be such things as one would think should

should not bee named with Christ, or that we should make any account of them; but such is our wretchednesse, and sinne is so sweete, and stickes so close, as, though they be nought worth, yet we preferre them above any thing, and love them as, yea before our lives: many a man loseth his life for his lusts. Therefore when a man comes to this passe, with indignation to bee willing to part with his sinnes, to have no more to doe with them (as he must that will have part in Christ, he cannot have Christ, and keepe any one of his sinnes) this is a great matter, and that partie shall have the pearle.

*Buying.*

And thus God brings along the man, and when he is at this passe, God seales it up to him, and enables him to beleeve, and faith; Seeing thou wilt have no nay, be it unto thee according to thy desire: and God seales him

up by the ſpirit of promiſe, as ſurely as any writing is made ſure by ſealing of it: then he beleeves the word of God, and reſts, and caſts himſelfe upon it. And thus he findes himſelfe diſcharged of all woe, made partaker of all good, at peace in himſelfe; and fitted, and in tune to doe God ſome ſervice.

This is to ſome ſooner, to ſome later; according to the helpes and meanes they have, and wiſe handling they meet withall, and as God gives power.

Some in the time of hearing of the Word, open themſelves and apprehend the promiſe: ſome after, when they are diſcuſſing over that they have heard, and muſing, and trying themſelves thereby, get comfort and lay hold.

Some after humble and earneſt Prayer, ſome at the Sacrament. And then is he planted

into Christ, and a happie man thence forward that ever he was borne.

It is hard to say at what instant Faith is wrought, whether not till a man apprehends Christ and the promise, or even in his earnest desires, hungring and thirsting; for even these are pronounced blessed.

Some having got hold, hold it faster than some by much, yet none but with doubtings sometimes; yet some are much privileged this way, especially they that came hardliest by it.

Some ever and anon let it goe, and are full of doubtings, and to seeke of that sometimes they had; some upon one occasion, some upon another, some upon no occasion: But even God that gave them power to beleeve, withdrawing his hand but a little, they are much troubled, that hereby they may know whence their strength is.

*Vse* 1. And this may teach us Miniſters to ſhew the people the doctrine of Faith diſtinctly, and particularly the working of it, and by what ſteps God brings men to it, that they may try themſelves, and not be deceived; without which they that have gone thus along, yet may ſtill hang in doubt whether they have faith or no.

And many thinke they have it, when they never came neere it, taking ſuch long ſtrides as they deceive themſelves.

*Vſe* 2. 2. This may move alſo the people to try themſelves. They that have attained Faith, & aſſurance, and comfort, and came by it thus, and by theſe ſteps, let them enjoy it and be thankfull: no man dares ſpeake againſt it; nor let them call it into queſtion, or be made to doubt. Many are ſtill queſtioning of their beginnings, and though they came to faith and comfort by theſe ſteps, yet are ſtill fearing that they have not begunne in truth,

truth, or that they are not in the right way, or tooke comfort ere it belonged to them. And this becauſe their corruptions bee ſo ſtrong, and that they cannot doe as they would; but corruptions felt, hated, and ſtriven againſt, are no markes that we are not the Lords but the contrary. It is the ſubtiltie of Sathan to keepe them ever at the beginning, that they may never get forward. True, it is good to be very carefull in laying the foundatiō of our houſe, but if we be ever pullīg up after it is laid we ſhall never finiſh the building.

3. They that now be in this caſe, & on the anvill, (as it were) in framing to make beleevers of them, may alſo make good uſe of that which hath beene ſaid. Didſt thou ever find this earneſt deſire? Didſt thou powre out thy humble and earneſt requeſts to God for mercy, eaſe and pardon? Haſt thou felt this care, this hope? And haſt thou felt this joy, even becauſe

thou foundeſt thy ſelfe not farre from enjoying ſo unſpeakeable a benefit? Haſt thou felt ſuch a hungring and thirſt after the bloud of Chriſt, as thou couldeſt not be quiet without it, nothing elſe would ſatisfie? Haſt thou highly prized it, and doeſt thou find thy ſelfe willing, as thou wouldeſt have any mercy, to part with all thy ſinnes, even thoſe that have beene the moſt profitable, and pleaſing ones; that were ſometimes to thee as neere as thy skin, thy right hand or eye, as deare as thy life, ſo as thou couldſt not bring thy heart to thinke of leaving of them, but thoughteſt thou couldſt not live without them? Haſt thou now finally made them away?

Be of good comfort, Chriſt is thine, and the promiſe belongs to thee, and God can no more deny thee thy part in mercy and ſalvation, than he can lie, repent, or deny himſelfe: and hath he not

pro-

promised from time to time eternall life to such? *Revel.* 21.6. and 22.17. yea makes proclamation. *Isa.* 55. 1. the price is no money, but a thirsting soule, and *Ioh.* 7. 39. and 4. 14. to the woman of *Samaria*. Read the places I pray.

Wherein is great difference betweene the naturall and spirituall thirst; for in the naturall a man may thirst, and yet be farre from drinke, or any thing to coole or refresh him: his thirst prepares him for drinke, but prepares no drinke for him. But in this it is farre otherwise; for as the spirituall thirst prepares a man for drinke, even so it prepareth drinke for the man: for God hath promised to satisfie every such one. Math. 5. 5.

So that a man may say of this man & his thirst, as Christ of *Lazarus*; this thirst is not unto death: For thou canst not but have the Well of water of life: for God hath provided it for such, yea for all such, and none other. Ioh. 11.

In

In the other thirſt, it is eaſie to be a thirſt, nay impoſſible in parching heat and labour but to be ſo, but the difficultie is to get water, which is furtheſt off many times when it is moſt needed. In the ſpirituall, the difficultie is to get a thirſt; for if that be, the worſt is over: for then the water of life is at hand, and cannot be wanting,

Nay it is ſaid, he that drinkes of this water by Faith, ſhall never thirſt more. In the naturall, hee that hath his thirſt ſlaked at one time, may yet at another time thirſt, and dye therewith. Not ſo in the ſpirituall; hee ſhall never thirſt more (that is) deadly: For though he ſhall deſire more grace, more aſſurance of Chriſt and ſalvation, yet he ſhall at firſt drinke ſuch a draught of Chriſt, as he ſhall never bee quite drie more. And though hee may ſometime loſe ſome of his feeling, or

Ioh. 4. 14

or all, for a time, yet hee ſhall not deadly thirſt, for it ſhall ſpring up in him againe in time.

Yea he ſhall have out of his belly, even rivers of water of life, flowing out to everlaſting life. He ſhall have comfort to himſelfe, and be able to helpe, coole, and refreſh others. As many a one ſometimes unable to lay hold of any comfort themſelves, after are able to comfort others graciouſly.

Be therefore of good comfort: It is thine, it is done in Heaven that thou wouldeſt have: It onely wants to be done in thy Conſcience, which ſhall be ſure ere long; ſtrive againſt any doubting, and apprehend. Gods call is for thee, therefore come: Hee bids thee beleeve, therefore doe ſo. Though comfort be a cordiall lockt up with the Lord, yet the thirſter hath unlocked it by his thirſt, and ſet open

open the vessell; and though other water may be farre from the thirstie, this is no further off than God, who is ever neere to those that call upon him faithfully.

But how few come to this state of thirsting! As there are few contrite, as I said before, so few come to these steps; most people are full, some with their lusts and sinnes: they satisfie and please them so well, as they desire nothing else: they feele no neede of Christ, they have no leisure to attend him; he doth but trouble them: what is this but to preferre *Barrabas* before Christ, as *Esau* preferred pottage to the birthright?

They are full of draffe and hogs meate, but emptie of any good nourishment. If these lusts and they might ever abide together, then it were the lesse to be wondred at, but in the midst of all their lusts comes the vengeance of God upon them, and marres all the

the play: as we ſee in *Balthaſhar*. But when God ſhall by death or judgement call them to account, what then? But that is not thought of, its too ſad a thought. Then as they have been full of ſinne, they muſt alſo now be filled with the wrath of God.

Some are ſo full of their wealth, honour, and buſineſſes, and ſome of worldly dealings, that theſe take them up ſufficiently. Alas poore vanitie, poore *Gadarens!*

Some full of their civill righteouſneſſe, others of their knowledge, gifts, and profeſſion. Theſe are puft up with winde, but it contents them: they be full, and feele no want of Chriſt.

God muſt, and will emptie your ſtomacke, and bring you to another paſſe ere ever you finde any mercy at his hand: you muſt be purged of this ſtuffe. God will make you as emptie & lanke as a glove ere ever you have any part of his mercy or Chriſt. Many would

would have Christ, but they desire coldly, lazily: now and then they bestow a few cold wishes, and prayers, or sighes for him; but they can stay their stomacke well enough without him: what may they thinke of themselves, when some others cry out, and wring their hands, weepe for one drop of the bloud of Christ, and they greater sinners than these, and yet are not one whit moved? Being asked, if they be perswaded of the love of God, and the forgivenesse of their sinnes: No truly (say they) but I would I were. If you wanted but a point to your hose, would you wish you had one, and not indevour to get it? Wishers and wouldersgoe without. I hope I shall one day (say they) ere I die. So they have it in their sicknesse, and at their death, they can now spare it. These be too indifferent to obtaine: then they would have some of other folkes oyle, but oh they must

muſt be more earneſt and preſent ſuitors if they will ſpeed.

And thinke we God will give men ſuch a jewell in death, that cared little for it in life? No; it may be then they would full faine. Now give me that ſame, Lord, that thou offeredſt me a great while agoe. No, it had bin good taking a good bargaine when it was offered. If a man ſhould bring to one of you a hundred pound, and you were ſhoueling up dirt, or playing at cards, and ſhould pray him not to trouble you, and bid him come againe afterward, would not any ſay he were worthy to miſſe it at his need? If one having a pardon offered him, and ſhould make light of it, and ſhould on the ladder deſire it, might he not well go without it?

Hath God nothing to do with his mercy (thinke you) and Chriſts bloud, but to caſt it away on thoſe that can ſcarce thinke they

they need it, or will scarce thanke him for it? No, Gods mercies goe not a begging yet, God can finde such to bestow them on, as will thanke him heartily, and embrace them joyfully.

Now we his Ministers, his Almoners to distribute his comforts, even as many as be in the Scripture, dare not lavish them out, and promise them to such lazie indifferents as these: But if we see any readie to faint for want, saying, Give me drinke or else I die, then we reach the cup of consolation to him, and bid him drinke of it, neither dare we to give it to any other.

God will not powre the oyle of Grace or precious comfort into a vessell full of cracks, that will let it leake out againe. Get therefore a thirstie soule, see thy voidenesse of all good in thy selfe, and that without Christ there is nothing to be expected but punishing.

Take

Take the load of thy ſinnes on thy ſhoulders, and this will ſo weary thee, as it will bring thee to a thirſt; ſo much of that.

So now, few ever come to ſell all for Chriſt; No, but ſomewhat they will part with, but not with ſome by any meanes. So *Ananias* and *Saphira* were content to forgoe two parts: and thoſe hypocrites, *Micah* 6. would part with thouſands of Rams, &c. but not with their ſinnes. Thou art a higler, a benchwhiſtler, a baſe chapman that ſtandeſt halte-penying with God, and ſhalt never come to be the owner of this treaſure. How many be like him, that comes and taſtes, and likes the Merchants wine, commends it, cheapens, askes the price, offers ſomewhat towards it, but not to the worth? The Merchant will abate nothing, and tells him it is a very good penny-worth: the other will give no more, & ſo they part. The Merchant hath his wine

wine ſtill, but the other goeth away emptie, and after (may be) comes againe, and it is gone: another came and ſwept it away.

How neere come ſome that yet ſhall never have Chriſt and ſalvation? they loſe heaven for ſome one luſt; if they could but yeeld up that one thing that was wanting, it might have beene a bargaine. Oh folly! oh madneſſe to be bewailed! play not the foole; away with that other luſt too: it is an unſpeakeable rich bargaine. Oh ſhall I part with my deceit in my ſhop, my luſt, my pleaſure, this way and that? alas, ſpare me in this one thing. What talkſt thou of pleaſure, lay away thy ſinne, that brings ſinfull and deadly ſtinging pleaſure, that will end in eternall paine; and take up Chriſt that will bring thee true and ſound pleaſure, that ſhall begin here, and never end, but be full and perfect hereafter for ever in heaven.

God

God open peoples eyes. A body would thinke there ſhould be no great adoe to perſwade men to ſuch a reaſonable, nay to ſuch a gainefull bargaine: but ſuch is mans wofull blindneſſe, and inabilitie to ſee or to judge what is beſt, as he chuſeth moſt prepoſterouſly to his owne deſtruction.

And thus much of the cauſes and meanes of Faith, and how it is wrought in us.

## CHAP. III.

### *Degrees of Faith.*

Degrees of Faith.

HAving ſpoken of the AUTHOR and meanes of Faith, it followeth that we now ſpeake of the degrees of it. All attaine not to a like meaſure, neither is any great meaſure attained unto at once,

once, but in time & by degrees. There is a ſtrong Faith and a weake: ſee *Rom.* 4. 18. &c. where the Apoſtle ſheweth what had beene a weake Faith, or what it had beene for *Abraham* to have conſulted with fleſh and bloud, with ſenſe and reaſon, and ſo to have doubted of the promiſe of God, which he did not, but was contrariwiſe ſtrengthned in faith, &c.

A little Faith and a great Faith are both mentioned in Scriptures: of a great Faith we have an example in the Centurion, *Mat.* 8. 10. *I have not found ſo great Faith, no not in Iſrael:* and *Mat.* 15. in the womā of *Cana*, that did abide ſo many repulſes, and yet hung ſtill on Chriſt, *O woman great is thy Faith, &c.* Of ſmall Faith we have an example in the Diſciples, *Mat.* 16. 8. *O ye of little Faith:* So *Mat.* 8. 26. all the Diſciples are for their little Faith reprooved: and *Peter* alone, *Mat.* 14. 31. Som

Some Faith is ſo weake that it is called unbeliefe, as (*Mark.9. I beleeve, Lord helpe my unbeliefe, &c.* So when the Diſciples asked our Saviour, why they could not heale the lunaticke childe, he anſwereth them, becauſe of your unbeliefe, *Math.17.20. For if you had Faith as a graine of muſtard ſeede, &c.* So that beſides beleevers and flat unbeleevers, ſuch as have no Faith, which be many: ſome that have no ſhew of it; ſome that have a bold preſumptuous conceit, ſome a temporary Faith, which are ſometimes bold, and lifted up, ſometimes as quite to ſeeke againe, and all becauſe they have no good foundation, and indeed have no true Faith: there are alſo degrees betweene true beleevers, even as God pleaſeth to beſtow on ſome more, on ſome leſſe, *Epheſ.4.7.1 Cor.2.11. Rom.12.3.* even as God hath imployment for them, or as they have meanes, or as they be carefull

full in the use of them. As therefore God deales in the bodily stature, making some high, some low, &c. as in the temporall goods, some are rich, some poore, some from poore become rich, some continue ever poore, some of rich become poore, &c. And as in the family of yonger folkes there be children of all sorts, some can worke, one rocke the cradle, another in the cradle, &c. So it is in the Church of God.

1. *Weake Faith.*

First then I will speake of a weake Faith, & then of a strong. A weake Faith is either when a man or woman is of small knowledge in the Scriptures and principles of Religion, or weake in apprehension of the promises of God, concerning forgivenesse of sinnes and salvation by Christ, having attained some perswasion, and sometimes a little confidence in it, and yet againe doubtfull, and to seeke, and full of feares lest it be not so, and that they never be-

begun well. Or when a man is caſt backe againe, and becommeth doubtfull ſometimes of perſeverance, when conſidering what enemies there be, and how weake he is, and what oppoſitions he may meete with, he wavers.

Sometimes fearing he ſhall never get ſtrength againſt ſome of his corruptions, and that therefore his Faith will faile him at the laſt, and he ſhall marre all: ſometimes when he gets a little ground, he is of good hope; ſometimes againe in his dumps and deepe feares.

So ſometimes Chriſtians are weake in the other inferiour promiſes, and grow ſoone diſcouraged by little things; and as the Diſciples, *Math.* 8. If they be in any trouble, they are readie to faint, or thinke it over-long to be freed. If helpe come not by and by, then they are diſcouraged, and are ready to helpe themſelves by unlawfull meanes, as *Aſa*, 2 *Chro.*

*Note* Mat. 14. and *Mat.* 26. *at the voice of the maide.*

2 *Chro.* 16. 3. or else they are full of cares for the world, fearing they shall want ere they die, and therefore grow too carefull, though God hath made promises to the contrary.

Examples of weake faith there are many in the Scripture: as in the Disciples, *Mat.* 26. 28. who all fled from their Master, and could not beleeve his Resurrection, when *Mary* told them.

Many there were in the time of persecution, that hid themselves, or fled; some taken that recanted, though soone after getting more strength, they againe put forth themselves, and suffered couragiously; some never had strength to suffer, which yet no doubt had some measure of Grace.

Many in our owne times, yea too many, are weake in Faith, some ever & anon in their dumps and feares after some comfort received: and so in other things.

Quæ

*Queſt.* But how can you tell that this is true faith at all, that is ſo full of doubtings?

*Anſ.* Yes very well, by this, that the comfort and aſſurance they ſometimes have, they have got it the right way, and came to it by the ſteps whereby it pleaſeth God to bring men to faith by.

2. The ſpirit of God, which cannot deceive them, witneſſeth to their ſpirit.

3. Theſe ſignes ſhew it, ſeeing they conſtantly and earneſtly ſtill ſeeke the Lord Jeſus Chriſt, and the favour of God; they grieve at their unbeliefe, mourne for it, and ſtrive againſt it.

4. They hunger after the Word, they love the Saints of God dearly; they are very fearefull to offend God, and deſire to live an unblameable life, &c.

2. *Queſt.* How chanceth it then ſeeing their faith is true that it is ſo weake?

*Anſ.* Alas there is ſmall need to aske this; for it is eaſie to have weake faith, but hard to have it ſtrong.

1. Some are but novices newly converted, theſe being infants muſt needs be weake, and have many turne-againes and feares. And if it be ſo, its the better ſigne; for who can looke it ſhould be otherwiſe? doe any thinke a new borne childe, or of a quarter old, ſhould goe alone? Chriſt would have no burthens laid on his yong Diſciples, nor ſtrong new wine put into old veſſells.

2. Some have ſmall knowledge, and therefore their faith muſt needs be ſmall, and they held downe with many a temptation: as the Diſciples that fled from their Maiſter, becauſe they knew little to ſtay them.

3. Some are not able to diſcerne of the comforts offered them, and have no power to apprehend the promiſe; which

no wonder, for it is not a ſmall thing ſo to doe, as *Samuel* at firſt diſcerned not Gods voyce.

4. Some want meanes: ſome that attaine the publike, yet neglect the private helpes of ſecret prayer, reading and meditation, and ſo are weake.

5. Some are ſo cloſe that they keepe all to themſelves, and open not their doubts to ſome godly Miniſter or experienced Chriſtian, and ſo they muſt needs be weake the longer. Some thinke they were never humbled enough.

6. Some thinke they ſee and finde more corruption in themſelves, than can be in one that is a beleever and the childe of God: though herein they are deceived; for the ſight of it, with hatred and reſiſtance, rather proves their faith.

7. Some alſo walke not ſo carefully, but are carryed too much after the world: or fall into this or

that ſinne, and make not haſt out of it againe by repentance, and ſo weaken themſelves.

Yet we are to know, that this weake faith, is true faith; as 1 *Tim.* 1. *Faith unfained, and like pretious faith* 2 *Pet.* 1. 1. they had with other the worthy Saints of God. As precious, though not ſo great; the ſame holy Ghoſt the author, the ſame Goſpell the inſtrument, &c.

Little faith is true faith, as well as great, a little man is a man as well as a great man, a little water is as truely water as the Ocean Sea, &c.

The Diſciples had true Faith, and yet very weake; weake in knowledge: though they believed, *Math.* 16. that he was the *Meſſias*, that ſhould ſave the world, yet how, they could not tell: they were ignorant of his death; for when he told them of his ſufferings, *Math.* 20. and *Mark.* 9. 34. and *Luk.* 9. 43.

it is said they understood not that word, and *Peter* tooke his Master aside and counselled him not to goe to *Ierusalem* to die, &c. Math. 16.

They were ignorant also of his Resurrection; for when *Mary* told them of it they beleeved it not.

Of his Ascension, *Ioh.* 13. and *Chapt.* 14. when he spake of a little tarrying with them, and then of his going away, they understood it not, they knew not whither he went, they said, and knew not the way. Now how weake was this their knowledge to be ignorant of such plaine Articles?

Also they were ignorant of Christs Kingdome, dreaming of an earthly Kingdome, and desired to sit at his right & left hand, &c. Yea and in this ignorance they continued even after his Resurrection, as *Act.* 1. Yea and as they were weake in knowledge, so also in beleeving; and therefore fled all from Christ.

But weake Faith may prove ſtrong in time: the learneſt Clerke was in his horne-booke, the greateſt Giant was in ſwadling clouts, the talleſt Oake was a twigge, and Faith groweth from a graine of Muſtard-ſeed to a tall tree: As from a childe to a man, ſo Corne groweth from a weake blade to a ſtalke, and eare, and ripe Corne therein, &c.

The Diſciples, ſo weake before, afterwards when the holy Ghoſt was ſent upon them, they were exceeding ſtrong, and feared not the faces of the Tyrants.

*Nicodemus*, who came to our Saviour Chriſt by night for feare, yet after joyned in his buryall when all the world was againſt him. *Peter* that feared at a Damſels voice, after feared not the whole Councell, *Act.* 4. and when God ſhall pleaſe to enlarge them as he doth ſome by degrees in their health; ſome in ſickneſſe and ſome in death, they are a

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ſtrangely inlarged in their Faith, as they ſay they are in their length.

If it never prove great, yet weake Faith ſhall ſave; for it interests us to Chriſt, and makes him and all his benefits ours: for its not the ſtrength of Faith that ſaves, but the truth of our Faith; nor weakneſſe of Faith that condemnes, but the want of Faith: for the leaſt Faith layeth hold on Chriſt, and ſo will ſave us. Neyther are we ſaved by the worth or quantitie of our Faith: but by Chriſt, which is laid hold on by a weake Faith as well as a ſtrong. As a weake hand that can put meate into the mouth, ſhall feede and nouriſh the body as well as if it were a ſtrong hand, ſeeing the body is not nouriſht by the ſtrength of the hand, but by the goodneſſe of the meat. As a weake Palſie hand takes a gift of a Prince, as well, though not ſo ſtrongly as another; ſo a weake

beleever ſhall lay hold of enough to ſerve his turne. A childe in the armes can take a piece of gold in the hand; a weake and little eye can ſee the whole body of the Sunne, as well as a great and ſtrong, &c.

And ſo weake Faith ſhall ſave as well as a ſtronger. As it was in the beholding of the braſen Serpent, whoſoever could looke up to it was cured: all looked not with eyes of equall ſtrength; ſome were purblind, ſome bleare-eyed, ſome weake and dimme with age, ſome with paine, yet whoſoever looked, though weakly, was healed: ſo *Ioh.* 3. 16. it is not ſaid, who ſo beleeveth ſtrongly, but, *Whoſoever beleeveth ſhall not periſh, but have everlaſting life*, Ioh. 1. 12. *as many as received him*.

And the weakeſt Faith ſhall never faile or be taken away: God will not reject it The Devill ſhall never overcome it, nor did wee-

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ver reade that any were rejected for their weake Faith.

Yet this must be understood with good caution, least any shou'd hence grow careleſſe, and say, Why then a little Faith is as good as a great; what neede so much paines? Oh no, though none are rejected for little Faith, yet some are reproved for it: Oh faithleſſe generation, how long shall I, &c? O ye of little Faith.

It is a blemish to have small Faith, especially after long time or much meanes. And though a weake Faith shall get to heaven, yet with wonderfull difficultie, especially if God send great tryalls and changes, from health to great sickneſſe, sore paine, long diseases, from wealth to povertie, or if there be changes in the Church or Common-wealth.

As if two were to go a mile up hill, one very able bodied, good lungs and pectoralls; the other weake and troubled with the greene

greene ſickneſſe, ſtopt in the liver and ſplene, or having ill lungs and in a conſumption: one goeth up ſtoutly and not much bloweth, but holds out ſtrongly; the other ere he have gone a quarter the way, pants as if heart would burſt, lookes pale as if he would fall downe; goes a while and ſits downe, feares he ſhall never get up, then creeps on hands and knees, then beginnes againe a little, then downe againe; at laſt it may be with great adoe he gets up, but not without much doubt and difficultie.

And as if two Ships ſaile together, the one ſtrong and all tackling ſound and good, the other weake and full of holes, both may get to the haven, but one goeth ſinging and confidently, the other with much feare of every wave that beates againſt it, &c. And when it leaketh, they are faine to pumpe out the water, and are affraid leſt it ſhould ſinke, &c.

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Therefore it is no wiſedome, for any to content themſelves with a weake faith: who would be weake that might be ſtrong, poore that might be rich? For he that hath but a weake Faith, ſhall want the comforts that a ſtrong Faith hath, and be readie to be carried away with every winde of Doctrine. He ſhall be unſetled and ſet backe by every temptation, and be very unmeete to reſiſt great ones. He will be readie to faint in every croſſe; unfit to doe any great ſervice, or to ſuffer any great matter: be ever affraid of Death, backward to his dutie, have no boldneſſe to come into Gods preſence. Finally, none that have weake faith can be content with that meaſure, if it be true; ſeeing it is a note of all true graces, that they are ſtill growing, from a graine of Mu-ſtard-ſeed to a great tree; from a childe to a man. And therefore they can have no aſſurance that their

their faith is true, if being ſmal
they are content with that mea-
ſure, and neglect the meanes o
their ſpirituall growth.

But the LORD of his gre
goodneſſe hath provided way
and meanes to be uſed, whereb
we may grow from weake Fai
to ſtrong, from a ſeede to a t
tree, from a Babe to a tall ma
&c.

The uſe hereof is, firſt for thoſ
that have but a ſmall and weak
Faith, and yet may diſcerne b
the notes and ſignes of it, th
they have a true Faith; let ther
not be diſcouraged, but be
thankfull to God highly for an
ſeeing moſt part have none at al
and ſo mightſt thou with ther
have periſhed. Againe, conſi
der that thy little Faith is bett
than the great bragges of Hypo
crites and vaine-glorious Phar
ſees.

Yea, thy little Faith is bett
than all the World; more pree
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ous than gold that periſheth, though tryed never ſo much, and often in the fire: and therefore be thankfull for it.

Neither let the Divell make thee beleeve that it is but a falſe or a Temporarie faith, and that becauſe thou haſt ſo many doubts; therefore thou ſhalt altogether faile at laſt: No, the Scriptures tell us as well of the weake Faith of the Diſciples, *Thomas*, *Peter*, and *Nicodemus*, as of the ſtrong Faith of *Abraham*, *Job*, *Paul* and *Daniel*, & the three Children. This thy weake faith, makes Chriſt thine, and ſhall ſave thee. All the gates of hell cannot prevaile againſt it.

Againe, this thy weake Faith, may prove a ſtrong and tall faith; ſpecially if thou beeſt but a beginner. Then be not diſcouraged, ſeeing every thing muſt have a beginning: thou mayeſt come to helpe and ſtrengthen others in time. And though thou ſhouldeſt

ſhouldeſt die by and by, yet it ſhould bring thee to Heaven.

Yet let none content themſelves with a weake faith, but having time and meanes, ſtrive for a greater; elſe we can have no aſſurance that wee have any true Faith. For, who having a goodly living and but weake aſſurance of it, deſires not that he had better Deedes, and old Evidences, and more writings to hold by againſt all cavillers? So who taſteth of a very good ſweet thing, but deſireth more of it? And ſo it is with them that have the firſt beginnings of ſpirituall graces.

Who would live alwayes in a poore condition, if he could helpe it? and to have but from hand to mouth, from one day to another, and ſcant that; and not rather have of his owne for all turnes in health and ſickneſſe, yea and to helpe others that neede, &c.

Who

Who would be continually in feare, readie to be unſetled upon every occaſion? unfit to doe God any great ſervice? Or be ever unfit to doe any good? or ever afraid of Death? What a poore life is this?

Alas, if great and ſtrong temptations come, what then? Thou mayeſt alſo indure long paines and ſore: If perſecution come, what ſhall a weake faith do then? Alas, he that hath but a groat in his purſe, can ſpend no more. We provide not onely for faire weather, but for foule, Bootes and Cloake, and Hood; Yea, carry theſe with us, when it may be we have no neede of them at our going forth, but we know not what may fall out, ere we come home againe. It may be faire a few miles, and a cleare skie without raine: but after there may come foule weather.

What ſhould the Martyres have done, if they had beene at this

this wavering ſtay? Yea, how uncomfortably doe wee walke daily, by reaſon of this weakneſſe of faith, through our continuall doubts and teares? Beſides that, our faith is made the leſſe fruitfull. And though the Devill cannot wholly quench the leaſt meaſure of true Faith, yet he may ſo choake it with the aſhes of his temptations, that it ſhall neither ſhew light nor heate, &c. Let us therefore diligently uſe the meanes of ſtrengthening our Faith; as the Miniſtery of the Word, which is excellent above other meanes: For as it was ordained of God to beget Faith, ſo to nouriſh it, 1 *Pet.* 2. 1. *Epheſ.* 4. 11. and to edifie the body of Chriſt: therefore the Apoſtles returned backe by the Churches which they had planted, to ſettle and confirme the peoples hearts in the Faith. *Acts* 14. 21. 22. *Acts* 15. 36. 41. By hearing the promiſes of the Goſpell [illegible]

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open againe and againe, yea and offered and thruſt upon us ſtill, we are not onely kept in remembrance of them, but are excited to beleeve them, and are much ſtrengthned thereby.

Alſo thereby heare we more of the nature of God, his mercie, truth, unchangeableneſſe: alſo of divers examples of Gods mercy on others, and of their Faith, &c. So alſo, reading the Scriptures by our ſelves, is a good helpe: *Ioh.* 5. Search them and meditate on the promiſes contained in them, and this will be a good meanes, as *David* ſaith, to confirme us; Thy promiſe, ſaith he, hath quickned me, &c. But our care muſt be that we reade with conſideration and application. Pſ. 119. 50.

Here I may adde this point, what is the ſmalleſt meaſure of Faith that can be, to wit, when a man not being able to apply the promiſes to himſelfe, and to ſay,

I am perſwaded my ſinnes be forgiven, yet out of a troubled heart, doth unfainedly deſire the favour of God in Chriſt above all the World. To this thirſting what promiſes be made, ſee *Math.* 5. 6. *Ioh.* 7. 37. It is accepted with God for Faith, &c. and doth juſtifie the ſinner, ſeeing it is a weake kinde of apprehenſion. But that we doe not miſtake our ſelves, wee are to know, that it is not every kinde of deſire, but that which deſireth the favour and love of God more than heaven and ſalvation. We ſee it in *David*, *Pſal.* 4. 6. 7. and *Pſal.* 31. 16. *Make thy face to ſhine upon thy ſervant: Thy favour is better than life*, *Pſal.* 63.

2. It is a vehement deſire, that cannot be ſatisfied without the thing deſired: as a woman longing, *Pſal.* 119. 20. 40. as the Hart brayeth after the rivers of water, *Pſal.* 42. 1.

3. It is not by fits, but con-

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ſtant till it obtaineth: as the hungry man till he get meate.

4. It is joyned with a deſire to pleaſe God, and hath good affections, deſiring to come under Gods government, as well as to be pardoned: whereas the Hypocrites deſire is cold and ſlight, by fits and flaſhes, and ſevered from the uſe of the meanes whereby it might be ſatisfied: and from an honeſt heart to be willing to be ſubject to his will in all things.

The Sacraments likewiſe are good helpes: As firſt the Sacrament of Baptiſme may ſtrengthen our Faith, ſeeing in it remiſſion of our ſinnes is not onely ſignified, but alſo ſealed unto us. Neyther is water more effectuall for the waſhing away of the filth of the bodie, than the bloud of Chriſt thereby ſignified to cleanſe our ſoules from the guilt and puniſhment of all our ſinnes.

Second-

Secondly, the Supper of the Lord is of like efficacie to strengthen our Faith, wherein God hath put his Seale to his Word, *that by two immutable things, wherein it is impossible that God should lie, Wee might have strong consolation, Heb.* 6. 19. Herein God not onely paints out unto us Christ Iesus; so that as the Apostle sayth, we may see him as it were crucified before our eyes, *Gal.* 3. 1. But also offeth exhibites and gives him to us, and that to every one particularly; yea and not darkely, but in a very familiar manner, under ordinarie signes subject to all our senses, whereby he would put us out of doubt, that as verily, as the Minister gives unto us the outward signes, so verily God gives unto us his Sonne Christ, with all his benefits. So that except we be worse than *Thomas*, we must then beleeve, and be made stronger.

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So that God dealeth with us as mothers who nurſe their yong Children; they lap them up warme, and give them both breaſts, and ſo they grow up: ſo it is betweene God and us: The Word and Sacraments bee the two breaſts of the Church.

Another principall meanes of encreaſe of Faith is earneſt and devout Prayer, whereby in ſecret we begge it of God: for though it is not the firſt meanes of getting Faith, (for we cannot pray in Faith, till we have Faith) yet our Saviour Chriſt hath taught us, by praying for *Peter* that his Faith ſhould not faile, how wee ſhould get our Faith encreaſed and eſtabliſhed. So the man, *Mark.* 9. 24. *Lord helpe my unbeliefe*: and the Diſciples, *Lord encreaſe our Faith* If we aske the holy Ghoſt, it ſhall be given us, Luk. 11. 13. and how much more the graces and gifts of the holy Spirit? *Ioh.* 16. 23.

Fourthly,

Fourthly, often meditate of the unchangeablenesse of God his promises in themselves, and the experience that wee have had of Gods goodnesse to us and of the truth of our hearts to him.

Fiftly, societie and conference with our fellow-brethren; especially some experienced Christian or faithfull Minister, and revealing unto them our doubts, a norable meanes. For they may much confirme us, by their counsels and consolations fetched out of the Word, and by their own experience laid before us; for availes much to our comfort heare that others have beene in our case, and yet now strong Faith. As it is in bodily ayles, in the spirituall, and *Iob* 4. 3. *Rom.* 14. 1. Oh there may much good gotten this way, especially by visiting the sick and beholding the Faith zealous resolution of any in

ble, paines, death, impriſonment, &c.

Sixtly, fruitfulneſſe in good workes, is a notable meanes to ſtrengthen Faith; when wee be plentifull in well doing, ready to every good word and worke in our generall and particular calling, to God, to men, &c. For as the Sunne heates upon a wall, and being heat, it beates backe, & increaſeth the heat of the Sunbeames; ſo Faith brings forth good workes, and good workes increaſe Faith: for they be ſtrong arguments to us of the truth and ſoundneſſe of our Faith; and therefore the Apoſtle exhorteth unto them, 1 *Cor.* 15. *Wherefore be ſtedfaſt and unmoveable, always abounding in the worke of the Lord.* This being added as meanes to make us ſtedfaſt; A barren life can never haue a ſtedfaſt Faith.

Alſo, walke cloſe with God, as conſtantly in one thing, as in another,

other, not taking liberty to breake off our Christian course & communion with God when we list: but wee must hold fast, awaking with God, walking with him all day, looking to our hearts and wayes at home, abroad, alone, in company, in prosperity, in adversity, and so when we lie downe at night making even reckonings. And if we faile in any thing, we must humble our selves, & craue pardon, and never cease till wee be reconciled.

On the other side, if wee can walke carelesly, and divers daies or weekes want our communion with God, out faith will be weake; but constant walking with God, breedeth strong faith. And therefore we are to bee exhorted to the use of these meanes. And the lazinesse of many Christians is justly to be rebuked, who are content with a weake faith long together, and that when they enjoy the means of getting more

If they can but prove they haue any Faith at all, that contents them; but they much wrong themselves, in not looking for increase.

Oh how ill doe these provide for themselves! If God should lay greater tryalls on them than they be fit to beare, and they be at their wits ends, it were iust; seeing he needs not to fit their tryalls to the strength they have, but to that which they might have had.

But if we have used all meanes carefully, then let us content ourselves with that portion which God will giue us, and assure ourselves, that hee will never try us beyond that he will enable us to beare. 1 *Cor.* 10. 13.

*Strong Faith.*

Strong faith, is when a man is full of knowledge of the Scriptures, and so able to resist and meet with temptation laid against him; and withall is strong in apprehension of the loue of God,

and his promises: so that having got hold, he will not be beat off, nor let goe, but hold firme and fast; so as you may as well wring a club out of a Giants hand: as it is said of *Romanus*, none could wring the staffe of Faith out of his hand. So *Revel.* 2. 13. the Angell of the Church of Pergamus could not be drawne to deny the Faith, though he dwelled where Satans throne was, and when *Antipas* a chiefe man among them was put to death.

*Acts & mon: 1. part.*

Yea, he that is strong in faith, so beleeves the promise of salvation, as he is fully perswaded of it, and that Christ loved him, and gave himselfe for him; and that there is no condemnation to him: yea with *Paul*, that neither life nor death, Angels nor Principalities, &c, shall ever bee able to separate him from the love of God in Christ Iesus, *Romans* 8. 38. 39. Hee beleeves also the other promises firmely of protecti-

on and defence, though much be obiected against it, as *David*, that *God was his shield, rocke, strong tower; & though an Hoast pitched against him*, *Psal.* 27. 1. yet because God had promised that he should be King after *Saul*, he beleeved none could prevaile against him. So likewise he saith, *Psal.* 23. 4. *Though I walke through the valley of the shadow of death, I will feare no evill*: and *Psal.* 2. 1. he sheweth that which also himselfe beleeved, that all the oppositiõs of men were but *in vaine* against him.

So when all goes against him, yet he beleeves God cannot forsake his. And so *Iob*, *Though he kill me, yet will I trust in him. Iob* 13. 15. Thus *Asa* 2 *Chron.* 14. though there were so great oddes against him, yet hee beleeved; and so also *Iehoshaphat*, 2 *Chron.* 20. So he beleeves that God will defend his, as we see in the example of *Daniel*, and the three Children, who beleeved even above

beliefe, and so were delivered.

Thus *Mordecay*, *Ester* 4. 14. beleeved strongly, that though the likeliest meanes should faile, yet God would raise up deliverance to his people (to whom he had made covenant) some other way.

*Elizabeth Young.*

The Martyrs likewise had this strong faith, as shee that said; *If you take away my meate, God will take away my hunger.*

So the two yong *Dauyes* that answered their father, I pray father bee contented; Who told them they would bee starved, if they were layed in prison, *If God send us no meate, he will send us no hunger.*

And others that forsooke all, and said with *Paul*, *Acts.* 20. 24. *Neither count I my life deare unto myselfe, so that I may finish my course with ioy.*

Such a faith was in Doctor *Taylour* that said, *hee missed but two stiles before he should be at his father*

*fathers house*: also, *we shall have a sharpe breakefast, but a ioyfull dinner*, &c.

This strong faith is not gotten at once, nor at first; but as the bodily stature is by insensible degrees, so and much more is the spirituall growth of faith, not runne up at once in a night, as *Ionahs* gourd, but by degrees, & after good time and continuance in the use of the meanes; after frequent witnessings of Gods spirit. After many experiences of the truth of our owne hearts to God in hatred of all wickednes, resisting profitable and pleasing sins, doing painefull duties constantly, & such as we have had no thanke for our labour in doing of them; these prove to our selves, that we are the Lords: after many bickerments & combats, and after many experiences of the love of God to us, of his presence with us, hearing our prayers, defending and delivering us, &c.

*Not gotten at once.*

This ſtrong faith is not of a novice, but of a valiant Champion. Experience breeds hope that maketh not aſhamed: as *David* by experience of killing a Beare and a Lyon grew reſolute, he ſhould kill *Goliah*; and *Paul*, 2 *Cor.* 1. 10. *Who hath delivered us from ſo great a death, and doth deliver us, in whom we truſt he will yet deliver us.*

A Souldier at firſt is fearefull: but after upon experience of many victories and eſcapes he groweth couragious. So we.

And God ſeeth not fit to give a yong beginner a full aſſurance; for it would be to him as a great ſayle to a little veſſell, to pull him under water: his corruption would take occaſion hereby of hurt; and therefore he bringeth men to it as they be able to beare it.

Now that we may the better diſcerne it, I will here ſet downe ſome notes of a ſtrong faith.

And

*Notes of a strong Faith.*

And first, he hath peace, yea an habituate peace with God, peace that passeth understanding, and joy of the holy Ghost; and this the Apostle prayeth for, *Rom.* 15. 13. *The God of hope fill you with all joy and peace in believing.* So that fulnesse of faith breeds fulnesse of peace and joy, and also boldnesse to come into Gods presence, *Ephes.* 3. 12. *Heb.* 10. 22. *Let us draw neere in assurance of faith, &c.* It makes us to cry Abba Father. 1

It breeds love, yea great love to God, for *faith workes by love, Gal.* 5. 6. So the Apostle, *The love of Christ constraineth us, 2 Cor.* 5. 14. Yea the top of love, that is, zeale for the glory of God. 2

Another signe is fruitfulnesse in good workes and well-doing; and constant close walking with God. 3

Strong faith is not carryed away; though never so many and so great [illegible] teach contrary, or 4

labour to remove the beleever, yet he is ſetled, ſtabliſhed, and rooted in the knowledge & love of the truth: he is not to chooſe his Religion; no, he hath gone to worke upon better grounds than ſo.

5 He contemneth the temptation of multitudes, cuſtomes, examples, and let never ſo many be of another minde or courſe, they move not him: though they wonder at him like an Owle, he can pittie them upon good ground, and in Faith. When ſome baite at him, ſome perſwade and pittie him, and wiſh his eyes were opened, and, we wiſh your good, yet is not he unſetled: As we ſee in *Elias*, who ſtood firme though there were foure hundred falſe Prophets againſt him and the people.

So amongſt the holy Martyrs, ſome poore women have ſtood out againſt all the Doctors that oppoſed them.

They

They are not ſhaken by the Apoſtacy of ſuch as have bin great in the Church of God, 1 *Ioh.* 2. 19. For none are fallen but the childe of perdition, *Ioh.* 17. 12. Therefore they are not unſetled, though many fall away, yea forward Profeſſours or Preachers. He ſtickes to the Word, & builds not on man; therefore though others fall away, yet he ſtands faſt. As the Woman that being told her fellow-priſoner was altered and of another mind: If ſhe be, ſaith ſhe, I built not my Faith on her, or any other, but upon Gods Word, and that is not altered I am ſure. 6

A ſtrong faith deſpiſeth the offers of profits, pleaſures, honours, to forſake his Religion; he will not be enticed and tolld away like a dogge with a cruſt, he hath aſſurance of other manner of things already, which he will not loſe for all the world: as we ſee in *Moſes*, who refuſed to be called the ſon of 7

of *Pharaohs* daughter: and as for reproaches, troubles, perſecution, he cares not for them; if they come and threaten priſon, fire, faggot, this ſtirres not him, he is reſolved, and *is as Mount Sion that cannot be moved, but ſtandeth* Heb. 12. 2. *faſt for ever, Pſal.* 125. 1. *He endureth the croſſe and deſpiſeth the ſhame,* and ſayth with *Paul, My* Act. 20. 24. *life is not deare to me: And I am not onely readie to be bound, but to die at Ieruſalem for the Name of the Lord Ieſus, Act.* 21. 13.

8 If he have a promiſe from God, though all ſeeme to be againſt it, yet he relies upon it; as *Abraham* that beleeved he ſhould have a childe by *Sarah*, (which to reaſon was incredible, and in nature impoſſible) yet becauſe God promiſed, &c. So in offering *Iſaac* the ſonne of the promiſe, he ſhewed an invincible faith. So *Ioſhua* in compaſſing *Iericho*: though it be delayed, yet he waites, and ſaith, though *It tarry, waite, and*

*it will ſurely come, it will not tarry, Hab.* 2. 3. Therefore if he have a promiſe, he is a glad man, *Deut.* 32. 13. he urgeth it as well, and that with good ſucceſſe, as you ſee in that place.

He feares not troubles, but knowes all comes through his Fathers hand, and that man and Devill cannot doe what they would: and therefore he goeth on comfortably to day, to morrow, and to the end. 9

In his worldly dealings, which are of moſt weight, he uſeth the meanes and depends upon God for ſucceſſe. If he be in trouble, he haſtens not out by unlawfull meanes; as *David* would not kill *Saul* to ſhorten his troubles, nor haſten the Kingdome to himſelfe. 10

If he have ſmall or no meanes, yet having Gods Word for him, he is not diſcouraged, as *Aſa*, *Ionathan*, and his Armour-bearer, and *Joſhua* compaſſing Iericho; his 11

his heart is fixed, he beleeves in the Lord, he will not feare; and if heaven and earth should goe together, yet (as *David*) he would say, *Psal.* 27. 3. *The Lord is my light and salvation, whom shall I feare? &c.*

12 He can thinke of death without any prevailing feare, and of the grave, saying with *Paul, I desire to be dissolved, Phil.* 1. 23. And *Steven, Act.* 7. 59. *Lord Iesus receive my spirit.* He looks beyond the grave to a joyfull resurrection.

So he can thinke of the day of judgement, and say, Welcome Lord Iesus: and though it be the terrour, or may be of the world; yea and weake Christians shake at it, yet he feares it not, but can thinke of it with joy.

This is a most excellent thing: any Faith is a jewell unvaluable, but a strong Faith carries a man through the world like a Conquerour, as our Saviour Christ saith,

*Mark.*

*Mark.* 9. 23. *All things are possible to him that beleeveth.* What a blessed thing is it for a man to live in such a continued constant peace with God, boldnesse in his presence and inward joy! It is a corner of heaven: To be zealous for God in a mans place, to be fruitfull and abundant in good workes, able and readie to comfort many & support the weake, to live without a slavish feare of God or his judgements, to stand immoveable when others be shaken, to be without feare of death or judgement, and to be eased in all ones matters, living by Faith; when meanes be used, than to be quiet.

The strong beleever is as *Sampson*; he breakes all bands of temptation as straw, layes heapes upon heapes: he is like one of *Davids* Worthies, like *David* himselfe, that having got experience feares nothing; he walkes up & downe the world like a Giant, higher by head

head and ſhoulders than moſt men, with a ſtrong ſhield in his hand that the devill himſelfe cannot pierce, but it quencheth his fiery darts, and alſo getteth victory againſt the world by his Faith, breakes through an hoaſt, and leaps over a wall, breakes a bow of ſteele. It is as farre better than a weake Faith, as a rich mans caſe is better than a poore mans. The rich hath for all needs; for dyet, as if his minde ſtands not to one thing, he hath another: ſo in his beere, or if need be can call for a cup of wine; ſo for his apparrell, as the weather is: he hath in time of ſickneſſe wherewith to ſend for a Phyſitian; he hath for all needes, he can give to one and lend to another. If he liſt not to goe afoote, he can take his horſe. The poore man hath onely for meere neceſſitie, from hand to mouth, and that very barely; and alas, wanting many things, would be glad to have thoſe things which

which would relieve his neceſſi-
tie this way and that way. Such a
difference there is between them,
as is between the caſe of a heartie
ſtrong man that can goe, ride,
worke, travell, and is heartie
without complaint, and another
that cannot goe two or three
miles, but is ſo faint and diſtem-
pered, that he is the worſe after it
a good while: or a woman that
cannot put out her ſelfe for faint-
neſſe, or if ſhee doe a little, it is
with much trouble, and hath ma-
ny ayles and complaints.

*Vſe* 1. The uſe is, that every man try whether he have this ſtrong faith, and the rather, becauſe there be ſome that thinke they have it, who are but like rogues, that have a counterfeit paſſe, made by themſelves or ſome other in an Ale-houſe, or under a hedge.

There be ſome that having kept out of a lewd and bad courſe, and being ſtung a little with the terrours of the Law, preſently have

have fallen to lay hold of the pro-
miſe, and ſo all at once have bin
ſo fully aſſured, as they have ha
no doubts. They imagine tha
they are able to deale with an
body, and thinke themſelves
and able to controll and cenſur
any.

Theſe make more haſt tha
good ſpeed, they fly ere the
have wings, and are like a ſwag-
gering fellow with Beere in h
head, who it may be, as ſoone
he is out of his Inne, falls a gallop-
ing, and leaves other men behin
but ere he hath rid ſeven or eigh
mile, his horſe is tyred, and thoſ
whom he had outſtript, overtak
him, and get to their Inne in peac
and good time, when as he is
broad in the high-way.

The Bird that ventures out
the neaſt ere ſhe hath wings, t
Kite or Buzzard catcheth her
the Devill deſires no better bo
tie, than ſuch a proud over-haſ
perſon: for as we have ſeene

experience, they not knowing themſelves, nor the corruptions of their owne hearts, nor having had experience of Sathans temptations, he pulls them either into ſome odde opinion, or elſe into ſome foule ſinne, as to uncleanneſſe, idleneſſe, deceit, covetouſneſſe, or ſuch like. Howſoever, ſome of thoſe, as I have noted, have by their ſinne beene humbled, and begun better, and ſo in time have come to ſomewhat, when they had paid full dearely for their haſt.

Some never came to good, but as their Gourd ſprung in a night, ſo it periſhed and withered in another.

Is it not monſtrous for a novice, a yong childe new borne to be a man? ſaw you ever a childe borne with a beard, or all his teeth? yet this is the like caſe.

If a childe new borne ſhould ſcramble out of the Midwifes hand, and run about the chamber,

ber, would it not ſcare all the company? So is it with theſe that will make ſuch great haſte.

Theſe be like ſome proud yong man, that hath bought out ſome of his yeares, impatient of ſervice, and will ſet up, and have a ſhop as good as his Maſters the firſt day, who hath beene a ſhop keeper theſe twentie yeares, and not having ſtocke, takes it up of truſt, or borrowes upon uſury, and within a few yeares he is blowne up for debt.

Another that ſerved out his time, and knew what belonged to it, he ſets up with a little of his owne, with one or two of the commodities that belong to his trade, and waites upon God, and gets up by little and little, and his ſhop mends every yeare.

Some other ignorant and carnall people will ſay, they are fully perſwaded of their ſalvation; oh, no man can make them blanket, but try theſe by the notes before ſpoken

ſpoken of, and there is no ſuch love to God, zeale to his glory, fruitfulneſſe in good life, no ſuch comfortableneſſe in affliction; but though they be very bold and full of comfort in proſperitie, yet they are ſoone nipt in the head in affliction: like a baſe ſwaggerer that makes a ſtirre in an Alehouſe with great words, as if he were ſome Champion, and being ſent to warres, or dealt with by a man indeed, his heart failes him; ſo theſe when they are put to the tryall their hearts faile, and when death and danger appeareth, they are affraid to die. And ſuch againe as were never ſeene to give any ſuch regard to the Word, or any carefull attendance on it, or the Sacrament, or any good compa-ny; their ſtrong Faith, is but ſtrong preſumption, it will not a-bide the touch-ſtone.

If any have this ſtrong Faith in-deed, let them enjoy it, they have that few have: and let them nouriſh

nouriſh it by the meanes, by fruitfulneſſe in well doing, and keepe cloſe to God, and get more for the time may come, that may be little enough. *David* much as he had, yet had none ſpare: and if *Iob* had had a more faith and patience than had, it would have done hurt.

Now the meanes whereby may increaſe from a weake ſtrong faith, are, firſt, with all ligence and care to attend on meanes, publike and private, hearing the Word, prayer, receiving the Sacrament, reading, ditation and holy conferences.

Secondly, the often experience of Gods love ſhining in all benefits: which being careſully obſerved, will aſſure us firmely of the continuance of it, ſeeing he is immutable and unchangeable in his goodneſſe.

Thirdly, wee muſt daily prove our love towards God

our obedience, both active and passive, being readie to doe and suffer any thing for his sake. For our love towards him will assure us of his love towards us, seeing it is an inseparable fruit, and effect of it.

Fourthly, we must carefully maintaine our communion with God, and walke close with him, carrying our selves holily and righteously, as in his sight and presence. And if through frailtie we step away, we must recover our selves speedily, and rise out of our sinne by unfained repentance, and so renew our covenant with God, by renewing our faith in his gracious promises.

Fiftly, we must often and seriously meditate on Gods saving attributes, as his goodnesse, mercie, omnipotencie, and truth in his promises, and on the all-sufficiencie of Christs merits and obedience, which are the foundations upon which our faith is built, and

and will never faile us, though we faile in many things on our part. Lastly, we must be fruitfull in well-doing, and in the practice of all Christian duties towards God, our neighbours, and ourselves; for a barren life and a strong Faith cannot stand together.

Now let such of us as be without it, stirre up our selves, to use these meanes whereby we may attaine unto it, by considering the excellencie of it, and what need we may have of it, and labour to come to it, especially seeing God gives us meanes of much faith.

Let us strive to attaine unto the best measure, and to exceed our selves. This strong faith is so excellent and needfull a thing, that the Apostle prayeth for it, for the Ephesians, and commends it in the Thessalonians, that their faith did grow daily, and exhorts the Colossians unto it, *Chapt.* 2. Againe, consider that hereby we

ſhall give and bring much glory to God, many wayes, as might be ſhewed: and that we ſhall provide wonderfully well for our ſelves, and ſhall doe much good many wayes to others. This world is oppoſite againſt goodneſſe, therefore if we will hold on zealouſly, we muſt get ſtrong faith. Beſides, we know not what we may meet with. Men provide for a ſtorme before it come: ſo ſhould we by getting ſtrong faith.

*No Faith perfect.*

In the next place let us conſider, that though there be a ſtrong faith, yet there is none perfect and without temptation, but with ſome doubtings. They that have the ſtrongeſt faith, may be aſſayed with temptations and overcome ſometimes, though uſually they quell them; and ſometimes they may ſomewhat diſquiet and hurt them, and yet afterwards come to their good. The healthful man, may yet be ſhaken with two or three fits of an Ague, that

may make him take to his cap; and doubting is not mixt with his faith, but it oppoſeth it.

For Faith is of the ſpirit, and the regenerate part, doubting is of the fleſh, and part unregenerate, and they continually fight the one againſt the other. And the Devill alſo will watch his time to oppoſe it. Neither can there be any perfect faith, becauſe we know but in part, and therefore beleeve but in part, 1 *Cor.* 13. 12.

Some remnant of corruption and of unbeliefe will remaine, in ſome more, in ſome leſſe, and though uſually faith get the maſtery of doubting, yet ſometime the Devill or our unbeliefe will watch a time to doe us a ſcare. The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, *Gal.* 5. 17.

Though *Abraham* were the Father of beleevers, yet by perſwaſion of *Sarah* he tooke *Ha-*

gar, &c. *Rebeccah* beleeved *Iacob* ſhould have the bleſſing, and God would have it ſo; yet ſeeing *Eſau* ſo neere it, her Faith failed, and ſhee holpe it forwards with a lye.

*David* likewiſe who ſo ſtrongly beleeved, as appeares in the *Pſalmes*, and by his reſolution not to meddle with *Saul*, yet 1 *Sam.* 27. 1. his Faith failes, ſo that *he ſaid in his heart, I ſhall now periſh one day by the hand of Saul*, though he had Gods promiſe to the contrary: and ſaid *in his haſte all men are lyars, Pſal.* 116. 11. So *Ioſh.* 7. 7. Such a roote of unbeliefe is in this nature of ours.

Oh, great difficulties or long delayes, be often the foiles of Faith, and will try a ſtrong Faith. *Iobs* Faith failed him when he curſed his day: *Moſes* his Faith quailed at the Rocke: *Eliah* would be dead, that famous beleever, that had raiſed the dead, and ſhut up heaven: *Aſa*, whoſe faith was

great, 2 *Chron.* 14. yet *Chapt.* 16. his faith fayled foully.

*Martha* beleeved that if Christ had beene there, *Lazarus* had not dyed, yea and that he should riſe againe at the laſt day; yet when our Saviour Chriſt went to the Sepulchre, and bid put away the ſtone, as going to raiſe him, Oh Maſter (ſaith ſhe) he ſtinketh: as though he had not beene as able to raiſe him from the dead, as to preſerve him from death whileſt he was living.

Sometimes God will leave his to a temptation, to ſhew them what they be in themſelves: and therefore judge not any raſhly in whom we have or may ſee ſome weakeneſſe: they may be excellent beleevers, and ſhall recover themſelves againe. If thou ſeeſt any in time of perſecution recant, yet judge them not, tarry but a while, and yee ſhall ſee one come within a few dayes and renounce his recantation, and burne the hand

hand first that wrote it; another going into the Church, and casting downe the hoſt out of the Prieſts hand in revenge of himſelfe for recanting.

Let therefore thoſe that have ſuch a faith, as they have no doubting, nor never had, (which is the caſe of divers) know, that they never beleeved that never doubted. A man were as good ſay, he were perfect and without any remnant of corruption. When many of Gods faithfull ſervants with much labour and many feares, have got a poore faith, have they got a perfect one they know not how? no, ſuch a faith is too cheape to be good. *Vſe* 1.

2. Againe, if we have held the aſſurance of Gods love firmely a good while, yet if after it come to be ſet upon with doubting, marvell not, nor be diſcouraged. Nay if you reſiſt and overcome, it is a good ſigne of a ſtrong faith; for he is not knowne to be a ſtrong *Vſe* 2.

man that was never ſet upon, but he that hath had ſtrong adverſaries, and yet got the day.

3. Moreover, never make account that the Bridegroome ſhall ever be with us, but that a time will come when he ſhall be taken from us. Therefore as the Mariner in a calme lookes and prepares for a ſtorme, ſo let us uſe like wiſedome in this caſe: our Faith ſhall then appeare when it is ſo tryed.

4. Finally, doe not raſhly judge of ſuch from whom thou heareſt ſome impatient ſpeeches, while they were minding their paine; or ſome doubtfull ſpeech, as, Doe you thinke GOD will heare me? that I am his? that I ſhall hold out to the end? For did not *David* uſe ſome ſuch weake ſpeeches? judge them by their uſuall ſpeeches and behaviour, and thinke if thou were in his or her clothes, that thou ſhouldeſt ſhew much more. Many have ſtood

ſtood ſtrong in ſome temptation, and after have ſhewed weakneſſe in farre leſſe. We muſt not thinke hardly of any of Gods ſervants, Miniſters, or Chriſtians, that ſhew at a time ſome weakneſſe: judge them not, they will judge themſelves faſt enough.

On the other ſide, if any now after much heavineſſe and long and earneſt ſeeking, have got faſt hold, and are now full of comfort, yet doe not promiſe you ſhall ever hold it thus, or ever be at the top, or that it will ever be full ſea. Say not as *David, I ſhall never be moved Pſal.* 30. 6. leſt if doubtings come againe, we call all into queſtion. No by no meanes, if you doubt of Gods favour, or be weake in any promiſe, ſay that you never made any other account, and make uſe of your former comforts, and hold by them. Reſiſt and you ſhall overcome, and know that ever and anon ſuch things will be: yea you may be

set upon on the death-bed, as divers have had combates: Sometimes after the Word or deepe meditation of Gods mercies, or after the Sacrament; how strong and confident doe you feele your selves? Oh how you could doe any thing for God, even goe through the fire, yet it may not alwayes be thus.

*Strong faith may be weakned.*

Nay, lastly, take notice of a worse point yet, to wit, that a strong faith may not onely have some doubtings, but may bee shrewdly oppressed, yea much diminished, at least in respect of the acts and operations of it. He that had a strong faith, may come to have but a weake faith, and so he may die (in his owne sense, & at lest in outward appearance) in a farre worse case than he was sometimes in his life: or so he may handle the matter, as he may recover himselfe againe, as *David* & *Peter* did, whose faith suffered shrewd Ecclipses, yet got up a-

gaine

gaine in time. But *Asa*, I am perswaded in his latter dayes, was in worse case much, than formerly he had bin in. We see the first part of his raigne much commended, the latter much worse: and much unbeliefe he shewed, as 2 *Chr.* 16. in hiring the King of *Aram*, trusting in Physitians, and putting the Prophet into prison. This is a pittifull thing, like a Crab to goe backward. Some of weake have become strong, but of strong to become weake is an heavie case; as for a man from wealth to fall to a poore condition. For as one that hath beene rich can worse endure povertie than they that never knew other; so he that hath beene wont to have peace with God, joy and life to good duties, can hardly beare the want of them.

Causes or meanes.

Now the causes hereof may be, either want of the meanes which are taken from him, or he gone from them, from *Ierusalem* to *Iericho* for a good farme, where is

no profitable or usuall Ministery of the Word, the Sacraments but once or twice a yeare administred and received, no good company: shut up a strong man, and dyet him thus, and his strength will soone abate.

2. A second cause is falling into some foule sinne, and not hasting out of it, but lying in it, as *David*, 2 *Sam.* 12. or a frequent giving way to ones corruptions, not lamenting, repenting, or reforming them. As constancy in well-doing strengthens faith, so grosse sinne committed will sore weaken it.

3. A third cause is presumptuously to get out of trouble by unlawfull meanes, which weakens the faith shrewdly, especially not hasting out of it by through repentance.

4. A fourth cause is love of the world, and multitude of businesses; many that at thirtie, and a while after were in good case, after fall to great dealings, have ma-

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ny farmes, or have the world comming in in abundance, and ſo doe wofully abate and faile. I have heard of many in their yonger dayes, that have ſeemed very zealous and full of grace, who have ſhrewdly decayed in their latter times.

*Signes of decay of Faith.*

Now the ſignes of it, are ſleepineſſe of heart, no life in Chriſtian duties, ſometimes uſe of the meanes, but with no zeale. How did *David* doe duties all that three quarters after his fearefull falls? much like the poore Chriſtians giving thankes, when he went to eate of his ſtolen mutton, that is, very coldly.

Another ſigne is the ſtaying of the ſenſible worke of Gods Spirit.

Likewiſe, a continuall diſcontent, unquietneſſe of minde and conſcience; no minde to the company of the people of God.

Feare of death, the which is a fearefull eſtate whileſt the poore Chriſtian

Christian liveth in it, howsoever God of his free mercie, at last recovereth him out of it.

*Vse.* What then, is there no helpe or remedie for this? God forbid we should say so. That God that pardoned at first, can and will have mercy upon him againe, though he have plaid the prodigall: for the love of a father reaches farre. But yet it will cost him the setting on. As if a father set up his sonne the second time, it will be with some checkes, and upon his humble suit, and it may be he must bring some of his kindred to plead and intreat for him: So is it with the poore Christian in this case.

They then that have suffered this losse, had need make a gathering, and get many good Ministers and Christians to contribute their prayers and counsels, to helpe them up againe.

For it is possible to be recovered (as we see in the example of *David*)

*David*) though with much adoe, as appeareth *Psal.* 51. therefore be carefull to see continually what hath cast you behinde hand: Daily judge your selves for your sins, till you feele your heart relent and waxe tender in some sort: get under the dropping of a profitable and setled Ministerie.

Vse the helpe of the Lords Supper: and if ordinary meanes prevaile not, adde thereunto extraordinary; shake off too much dealings, and the delight of the world. And when thou art once recovered, walke more watchfully and warily ever after.

Some have thus recovered themselves; some that in their time were excellent, have proved very obscure, and much adoe they have had to crawle to heaven, that if they had beene taken away twelue or sixteene yeares before, would have gone with full sayle And this may be a cause why God therefore takes away so many,

many, when they be at the best, and should abate our griefe for such when they be thus untimely taken away.

*Vse 2.* Secondly, let not them that yet hold their owne, be high minded, but walke in feare. Beware of these things before spoken of; else you may fall from your excellencie.

Cling to God, be constant in the meanes, that you may never know what belongeth to this wofull state: for as some die in it with little comfort, and have much adoe to be comforted on their death-beds, so some have recovered, but it hath cost them deare first.

CHAP.

## CHAP. IIII.

### *Excellency of Faith.*

AND thus having ſpoken of the nature and degrees of Faith, I will in the next place ſpeak of the properties of it. And firſt I will ſhew the excellency of Faith. And this might be ſhewed firſt by the Author of it, in that it is not the worke of Nature, or of our ſelves, nor yet of man or Angell, but of God onely. But of this I have already ſpoken. Excellencie of Faith.

Secondly, it might be ſhewed by the difficultie of obtaining it, but of this I ſhall have occaſion to ſpeake hereafter. And alſo by the rarenetſe of it, in that few ever have beene true beleevers, *Eſa.* 53. 1. *And when the Sonne of man ſhall come, ſhall he finde faith upon the earth? Luk.* 18 8.

But

But I will not insist upon any of these, but rather shew it by other arguments. And first by that honour which God hath put upon it. Secondly, by the unspeakeable benefits which by it are derived unto us. Thirdly, by this that it brings much honour to God, and is also very profitable unto others, &c.

First, God hath highly honoured it, in that he hath made it the onely instrument of our salvation, there being no other condition of the Covenant of Grace, but beleeving, *Ioh.* 3. 16. *Mark.* 16. 16 *&c.* And whereas there are many other excellent graces, yet none of them are appointed to apply Christ, and to be the instrument of our salvation, but Faith onely. And whereas the greatest venture in the world, is the comming of our soules safely unto heaven, of this, faith assureth us, and that upon good, yea the best securitie, namely the

Word

Word and faithfulneſſe of God.

Secondly, it is that whereby Chriſt Ieſus and all his benefits are made ours; Whereof it is ſaid, *Rom.* 5. 1. *We are iuſtified by faith*, ie, Chriſts righteouſneſſe made ours by faith. As our ſinnes were made his by imputation; and he bare the burthen of them, ſo his ſufferings & obedience are made ours, and wee iuſtified thereby, *Hab.* 2. 4. *The iuſt ſhall liue by faith.* As without faith wee have nothing to doe with Chriſt, ſo by this he and all his benefits are verily and truely made ours. This faith only iuſtifieth us in the ſight of God. 2

*Ob.* But Saint *Iames* may ſeeme to ſay contrary, that we are iuſtified by workes, Chap. 2. from the 14. verſe to the end of the Chapter.

*Anſ.* The Apoſtle intends nothing leſſe, neither is his queſtion whether a man bee iuſtified by faith or workes, as Saint *Paul* is

is *Rom.* 3. and *Gal.* 3. Who had to do with such as looked for salvation by their workes, & so neglected faith, against whom the Apostle concludeth: But S. *James* having to doe with such as boasted of faith, but lived as they list, and thought by such a faith to be saved: hee makes this his question, by what manner of faith a man is justified? whether by a faith that stands in words only, or by a true and lively working faith, that is accompanied with the fruits of good life? and concludes, that a man is not justified by a wordy, idle, fruitlesse, dead devills, vaine mans faith, but by a true, fruitfull, and working faith, and such is the faith that we are speaking of, and so hee is not against this truth, but for it. And is not this an excellent thing that intitles us and puts us into possession of Christ Iesus and all his benefits? It is more than if wee had beene a kin to Christ, had he

him in our armes, lived in his company, than if wee had heard him daily, had eate and drunke with him; nay, than to have been his mother, sister, or brother. *Mat.* 12 48 49.

Thirdly, By faith our persons are made pleasing to God, and our workes acceptable: for while wee bee in our owne filthinesse, God cannot abide us, and our best workes are abominable. 3

It is said that God had respect to *Abel* and to his work, and that by faith hee offered a better and more acceptable sacrifice than *Cain*: his might bee as good for the outside, but *Abels* was accepted, because it was done in faith by a beleever, the imperfections thereof being taken away in Christ.

4. By it wee are united to Christ, and made one with him, *flesh of his flesh, and bone of his bone. Ephes.* 5. 30. lively members of that body whereof hee is head

head: and so as wee have thereby right to his benefits; so wee draw sap and vertue from him, to die to sinne and live to righteousnesse, without which faith and union wee be dead in trespasses, and can doe nothing. An impe not grafted into a stocke, but lying by, withers, and never beares fruit, but is for the fire: so are we without Christ: and as a wooden legge receives no sense or motion from the head; it is but tyed on with poynts, so we without faith; and is not this an excellent thing that makes man a member of Christ? which our union with Christ, is the foundation of all our happinesse.

5. It is the roote of all other graces.

Hence comes peace: for being assured of Gods love unspeakeable, and our pardon and salvation, it banisheth feare and terrour, and peace comes in stead of it, *Rom.* 5. 1. yea and

joy

ioy, as *Rom.* 5. 2. yea *Rom.* 15. 13. *The God of hope fill you with ioy and peace in beleeuing*, yea as *Phil.* 4. 7. *peace that passeth understanding*, and 1 *Pet.* 1. 8. *ioy that is unspeakeable and glorious.* That as it is unspeakeable terrour to bee under our sinnes and the wrath of God; so unspeakeable ioy to be reconciled unto him; 2

So it breeds boldnesse in Gods presence, *Ephes.* 3. 12. and is not this a goodly matter? Yea, and that at the day of iudgement, when the proudest & boldest sinners shall wish hils to fall on them, 1 *Ioh.* 2. 28. yea it will cause greater boldnes than was in *Hester* to *Ahashueroth.* It will bring Christ into our armes, so as wee may say with *Simeon*, Lord, *now letteſt thou thy servant depart in peace, &c.* And as *Ioseph's* brethren came to him with confidence, when *Beniamin* was with them, so wee to God when wee bring Christ with us. 3

Hence

4 Hence comes love to God, as it must needs: the love of Christ constraines, 2 *Cor.* 5. and 1 *Pet.* 1. 8. *Whom though ye see not, yet ye love him:* and he shewes the reason, *because ye beleeve in him.* So *Luke* 7. 47. the woman that knew that many sins were forgiuen her, she could not tel how to love enough: & *David, Psal.* 103. *Blesse the Lord O my soule, who forgiveth thee all thine iniquities:* and *Psal.* 116 12. also, *What shall I giue unto the Lord for all his benefits toward me?* So also it will worke in us love to our brethren for his cause. *Gal.* 5. 6. *Faith worketh by love:* which is ready to shew it selfe upon all occasions, according to the measure of our Faith; to their soules, and bodies, forgiving wrongs, yea forgiving till seventy times seven times, *Luke* 17. 4. which made the Apostles to pray for it, *Lord increase our faith.* ver. 5.

6 It breeds thankfulnesse: and
5 hence also comes patience, an-

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excellent grace, when faith tels us that it is of our mercifull Father that we be afflicted for our good. and that *he will lay no more on us than he will inable us to beare*, 1 *Cor*, 10. 13. and that the end shall be happy. These things keep us from murmuring, and from using unlawfull meanes, or sinking under our troubles. Some have spoken of a stone, that being cast into the Sea in the greatest storm and rage, would calme it presently; but to be sure, Faith calmes the heart where stormes and temptations have beene greatest. It is the load-stone that lookes ever to Christ, as that doth towards the North; and as that drawes iron to it, so doth faith joyne our hearts to Christ,. It is like the flower of the Sun, which turnes ever toward Christ, as that doth towards the Sunne; yea, what should I name particulars? For hence comes all obedience, *Heb.* 11. 7.

By

7 By Faith *Noah* obeyed in making the Arke, which was a difficult thing; so *Abraham* forsooke his Countrey, and offered his sonne.

It purgeth the heart, and chaseth away the love of all evill, and brings in the love of all Gods Commandements, and breeds obedience to any thing that God shall require, *Psal.* 119. 8.

It makes us not onely willing to obey God in doing, but even in suffering; to count house, land, wife, children, libertie, to be nothing for the love of God, but to sticke to Christ though we lose all these.

To confesse with boldnesse the Name of the Lord Iesus, and his truth, though with never such perill.

It caused the mother to send away her childe that morning, to another nurse, when shee was to goe to execution; and another to stand by, and see her childe grie-

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vouſly tortured, ſaying, I never held childe better beſtowed, and thanked God that ever ſhe bare him: And to forſake them chearfully, as did D. *Taylour* and *Cuthbert Simſon*, who ſeeing his wife and children in the way as he was going to the ſtake, and feeling ſome yearning of bowells, rebuked himſelfe ſaying, Ah fleſh, wouldeſt thou hinder me in my journey? well, goe to, thou ſhalt not prevaile.

It made the Martyrs endure torments, and to neglect father, mother, wife, childe, to follow Chriſt. See *Heb.* 10. toward the end, and *Heb.* 11. toward the end, and the places. It made *Moſes* forſake *Pharaohs* Court, and to *chooſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſinne, Heb.* 11. 25. It made many kiſſe the ſtake, clap hands in the fire, and to thanke God that they were worthy to ſuffer for his name; ſaying

that though they had a sharpe breakfast, yet they should have a joyfull dinner.

8. It is that that makes the Word, Sacraments, and our prayers profitable to us. The Word when it is believed, and particularly applyed to our selves, then it profiteth us; as contrarily, *Heb.* 4. 2. it profited not the *Iewes* because it was not mixed with faith. The Sacrament of the Lords supper doth us no good without this; but onely gives shelles and outward singes to our condemnation, not discerning the Lords body; so guiltie of the Lords body, and to eate our condemnation, and so it becomes to us like the cursed and bitter waters, *Num.* 5. 21. that made the belly to swell and thigh to rot. Faith is the eye, hand, mouth of the soule, and therefore without that, the Sacrament cannot profit. So our prayers made in faith prevaile much *Iam.* 5. 16. but nothing without it. *Iam.* 1. 6. 7.

9.

9. It is a notable meanes to further us in our journey towards heaven, to keepe us safe from the mightie adversary of our soules and salvation; *A shield to quench his fiery darts*, Ephes. 6. 16. 1 Pet. 5. 8. *Your adversary the Devell as a roaring Lyon goeth about, whom resist stedfast in the faith.* And this might be shewed by instancing in sundry of the temptations of the Divell, which faith quencheth, and like a shield keepes them from piercing the heart; as, doubting we be not the Lords, doubting of perseverance, of strength enough to beare out our troubles, of a good end of them, of want of maintenance are we dye.

It is the victory that overcomes the world. 1. the manifold ill examples of the multitude, which like a raging streame beares downe all before it; but they that are grounded fast in the faith, are not moved by them.

The alluring and sweete baites of the deceitful inchanting world which are most strong and dangerous: therefore whereas *Heb.* 11. 37. it is set downe, that *they were tempted*; among other sore temptations this is named for one.

Thus the Martyrs were tempted after this manner by the world. Play a wise mans part, save your selfe: if you will returne to the Church and abiure, you shall have this and that promotion, &c.

More by the inchantments of this strumpet have beene beguiled. than by the threats: Faith scornes that any base transitory profit or pleasure should draw his heart that beleeveth from God, or from a good conscience or to sell his peace and hope of heaven.

So it overcomes the frowne threats, and uttermost wrong that it can doe, despising th

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crosse, and enduring the shame; contemning any temporary affliction in respect of the love of God, and Christ Iesus, or hazzarding his part in the eternall happinesse. Thus the Martyrs (as *Romanus* among the rest) overcame their adversaries, and made them weary, when as they could not tell what to say. If a man had enough of this, hee might goe through whatsoever. The onely conquerer indeed is the beleever, to whom nothing can come too difficult to doe or suffer, yea that would pose all the world to doe. So it fareth us against the temptations of sinne, that arise from our owne corrupt nature: Shall I doe thus and thus, and sinne against my God and mercifull Father? It draweth vertue from Christ to mortifie sinne: It challengeth the promise that saith, *sinne shall not have dominion over your mortall body, that you should obey it in the lusts thereof,* *Rom.* 6. 12. 10. It

10. It gives much glory to God, by beleeving things, because he hath said them, to reason incredible, in nature impossible, puts to his seale that God is true. It gets upon the head of reason, when it is at the fartheſt, and ſees quite beyond it, and claps the hands, ſaying, It is ſo, It is ſo.

In Natures Schoole we conceive firſt, then beleeve; but in Gods, we beleeve firſt, and then conceive: conceive what we can, and what we cannot, beleeve and admire.

Thus we beleeve the Creation of the world of nothing, which moſt Philoſophers gainſay, affirming, that of nothing nothing can be made.

So when we be wrapt in troubles, and compaſſed about, & ſee no way out, yet to beleeve I ſhall have a good end; as *Abraham* for offering his ſonne, beleeved God would make a way, yet God had ſaid, *In Iſaac ſhall thy ſeed be called*

So

So *Ioshua*, and the people for the falling of the walles *Iericho*, beleeved verily it should come to passe: and *Heb.* 11. 1. *It is the substance of things hopee for:* that is, gives a beeing (to us) unto things that as yet (in themselves) haue no beeing; *and the evidence of things not seene*, that is, a cleere demonstration of things that be not seene. Thus we beleeve the resurrection of our bodies, & eternall life after this, as if we had them.

Hereby now we beleeve the ruine of *Rome*, though she seeme to prevaile, and get the upper hand.

Hereby we hang upon God, when wee see no likelihood or way of helpe or deliverance; so as we can say, I will trust in him, though he kill me, *Iob* 13. 15. and in long delayes, yet Faith holds.

11. Faith is exceeding profitable through all our course, and in prosperitie many wayes, but e-

ſpecially it is our odde friend in adverſity. Another *Simon* to beare our croſſe. Oh it doth us Knights ſervice; then it holds us vp by the chin, that we ſinke not, as elſe we muſt? ſo that our head is above water, though all the body be under. *I ſhould have fainted, except I had beleeved to ſee the goodneſſe of the Lord in the land of the living, Pſal.* 27. 13.

This wee may ſee in *Iacob*; for what had become of him when he heard of *Eſau's* comming againſt him with foure hundred men, but for his faith? It is true that God had made him a promiſe; Returne into thy Country and I will doe thee good, which in his danger he challenged, and had the comfort of it, becauſe he beleeved it.

So *Nehemiah*, when he looked ſo pale with griefe for the affliction of the Church at *Ieruſalem*; yet finding a promiſe and beleeving it, he ſtaid himſelfe vpon it, *Neh.* 2. 2. *cap.* 1. 8. 9. So

So many amongſt our ſelves in divers afflictions ſhould ſinke were it not for the faith of Gods promiſes; much more the Martyrs in their intolerable ſufferings, and ſome among our ſelves in tormenting paines.

Our Saviour Chriſt was upheld *by my God, my God,* or elſe he had beene gone.

12. And in the end of our life it is even as a Chariot to carry up our ſoules to heaven, *Iohn* 3. 16. *that as many as beleeve in him, ſhall not periſh but haue everlaſting life.* As *Enoch* and *Elias* were tranſlated (though not bodily as they) yet our faith tranſlates our ſoules up to God, 1 *Pet.* 1. 9. *receiving the end of your faith, the ſalvation of your ſoules.*

Now is not this an excellent grace that never failes us till it hath brought us to God, and makes death, which is the terrour of the world, to be a welcome meſſenger?

13. Yet further the names given it in Scripture, and from the Scripture shew so much: For it is called *Justifying faith, Rom.* 5. 1. because it justifies us, that is, makes us stand righteous before God, which other faiths doe not, not as it is a worke or by any inherent qualitie, or for the excellencie of it selfe, which is impossible, but as by a hand that apprehends Christ, and makes him and all his benefits mine by vertue of Gods appointment. Faith justifieth, as apprehending Christ by whom we are justified.

Saving Faith, as *Ephes.* 8. 8. *By Faith yee are saved*, that is, by Christ made ours by faith.

Lively Faith, in opposition to the dead faith of hypocrites, that drawes no life from Christ, nor shewes forth any life in godly fruits of good workes.

It is called *Faith of Gods Elect, Tit.* 1. 1. a rare jewell bestowed on none but Gods deare ones, such

such as he ordained to salvation before the world; not such faith as Reprobates may have.

*Precious Faith*, 2 *Pet.* 1. 1. of wondrous worth and value: no copper faith, but more precious than gold, yea than fine gold, 1 *Pet.* 1. 7. yea, as *Prov.* 31. 10. a vertuous woman is said to be farre above the pearles, who is so commended for her faith, which made her vertuous: and the wisedome so commended in the Proverbs, which proceeds from, and is joyned with true Faith, is not onely better than silver, & much fine gold, but whatsoever else it can be compared unto.

*Most holy Faith*, *Iude ver.* 20. because it is a gift of Gods most holy Spirit, and brings forth holy life, which it drawes from our most holy head Christ Iesus.

14. It gets us a good reputation in the Church of God, *Heb.* 11. 2. It sets us on to doe such workes of pietie to God, and charitie

ritie to men, as doe procure us as good a report, as valiant men had a great name by their exploits.

15. It obtaines us many a temporary blessing and deliverance: as to *Asa* and *Iehosaphat* great victories, by their faithfull depending upon God.

16. It is not onely profitable to our selves, but to others also: that is, to our children. Even a professor of faith benefits his children, interesting them unto Baptisme and the priviledges of the Church. But true Faith greatly availes the children of such parents, both because God hath made promise to be the God of such, and also of their seede, besides their many faithfull prayers.

2. Yea to strangers, both for their soules and bodies, *Iam.* 5. 14. *Send for the elders, and the prayer of faith shall save the sicke*, that is, heale him, and restore him to health; *yea if he have committed sinnes they shall be forgiven.* Yea

to

to the very wicked it may obtaine temporall blessings, as *Moses* his prayer obtained for *Pharaoh*, and for the murmuring *Israelites*, and *Eliah* for *Ahab* in procuring raine.

In all these respects, who can but say that Faith is an excellent grace? come gaze and looke upon it, that you may admire and fall in love withall, as men doe at the goodly house or sumptuous Palace of some great man, or Prince, and such things.

No merchandise to be compared hereto; he that hath it hath God for his Father, Christ his Saviour, the holy Ghost his Comforter, the Angels to guard him, creatures on the earth, the world it selfe, yea all things present and to come are his, and he Christs.

Compare it with other things that be excellent, and see it excelling them: what shall I compare it with, wealth, honour, authoritie, great birth? base things in com-

comparison, not worthy to be named with things that be truely excellent; the strength of *Sampson* beautie of *Absolon*, wealth of *Crœsus*, what toyes to faith?

What then? knowledge of things humane, as of all Philosophers and Naturalists, wise men, and deepe Politicians, and divine, especially great understanding in the Scriptures, which is excellent, yet the Devill hath this, and the meaneſt beleever hath a better gift.

The gift of Prophecy is an excellent gift, to open the Scripture, discourse of points of Religion and Faith, yea, and apply the same to the peoples use; a very profitable gift, seeing it may convert many and build up more; yet this a reprobate may have.

The Faith of miracles is an excellent gift, and to cast out devils: he that had these would with *Simon Magus* be thought some great man, and such gifts were wer-

worthy great reverence, yet these a reprobate might have, *Mat.* 7. 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils? &c.* Yea, among other true and saving graces Faith obtaines the chiefetie, as humilitie, love, patience, sobrietie, which though they be excellent gifts, yet they apprehend not Christ; they breed not faith, but faith is the mother of them.

We may therefore say of faith, as *Salomon* of the vertuous woman, Many daughters have done vertuously, but thou surmountest them all, *Prov.* 31 29 Her price is above the pearles; for this is a most precious jewell, and pearle invaluable.

And as infidelitie is the most odious vice, the breeder and mother of all sinne, and doth most dishonour God, so is faith the contrary. Vnbeliefe denies God the glory

glory of his power, as if he were not able to fulfill his promiſe: of his truth, as if he were unfaithfull; and makes a man flee from God, as *Adam*, and finally, makes Chriſts comming into the world of no uſe.

*Vſe* 1. Here ſee and know who be the excellent ones in the world; oh true beleevers, *Pſal.* 16. 3. They are called the *excellent*. *Prov.* 12. 26. *The righteous is more excellent than his neighbour*, that is, who is not righteous: faith makes a man righteous, both by making Chriſts righteouſneſſe ours by imputation, and ſecondly by drawing ſanctifying grace from Chriſt.

He that is not thus righteous by faith, we ſay of him as *Iacob* of *Ruben*, he is not excellent. Whatſoever wealth, honour thou haſt, whatſoever thou art, thou art not excellent; nay, whatſoever knowledge, gifts, profeſſion thou haſt, without true Faith, thou art not excellent, but

but a painted ſheath, a gorgeous ſepulcher: thou haſt no part in Chriſts death, neither is thy perſon or worke pleaſing to God, nor haſt thou right to any good thing.

But the true beleever is excellent, as having attained to a rare jewell, and an invaluable pearle: as may appeare if you looke over the benefits of true Faith before mentioned: yea though thou be poore and deſpiſed in the world, yet art thou happy. Be thankfull to God, and whatſoever paines thou haſt taken to get Faith, yet be glad, ſeeing thou haſt a rich penni-worth.

Wonder that man having ſtript himſelfe of all his robes of his creation, ſhould yet be reſtored to any ſuch glory yet once againe: and that God ſhould ever beſtow this on thee which is to ſo few given. Vſe all meanes to nouriſh this as thy jewell, as the Word, Sacraments, Prayer, good compa-

company, care to keepe a good Conſcience: in all things walke worthy of ſo excellent a gift, ſtaine it not by any ſinne willingly committed.

*Vſe 2.* And doe thou know that haſt it not, that thou canſt never be excellent, till thou doeſt enjoy it. But alas what toyling is there for baſe things, when the moſt excellent things indeede are left unregarded?

God open mens eyes, that they may ſee and ſeeke after the things that are truely excellent.

CHAP.

## Chap. V.

### *Difficultie of Faith.*

AND thus having ſhewed the excellẽcy of faith, I am now in the next place to ſpeake of the difficultie of it. For as Faith is excellent, ſo (according to the nature of excellent things) it is not eaſie but hard to be obtained. It is indeede eaſie for one to ſay, he hath faith; but to have a true and lively faith indeede, is a matter hardly atchieved. So *Iames* 2. 14. *What doth it profit my brethren, though a man ſay he hath faith? &c.* It is eaſie to ſay, I beleeve and hope to be ſaved by Ieſus Chriſt, but to beleeve indeede is very hard, that is, to beleeve vpon good ground and warrant. For Faith is built upon the

Difficultie of Faith.

the Word and promise of God, or else it is no true Faith: and thus to beleeve upon the warrant of the Word is not so easie a thing.

For this is not onely not in our owne power, but neither man nor Angell can worke it, onely it is of the operation of God, as we have heard.

Oh, Faith is a thing most excellent, as making Christ ours, and us the Children of God, and as being the shield which quencheth the fiery darts of the Devill, our victory whereby we overcome the world, & that hand which purifieth the heart in the precious laver of Christs bloud. And therefore it is another manner of matter, than for a man to say, I hope to be saved by Christ; seeing many of these, have no hearts purified nor lives reformed.

That is wrought by the ministerie of the Word, sanctified by

by GOD for that end; but to worke a blind hope, any meanes might bring men to that, or to say, I know I am a sinner, and hope to be saved by Iesus Christ.

Againe, the way to Heaven is straight, and few finde it; and this Faith is the way to Heaven. Few attaine to Faith, *Isaiah* 53. 1. *Who hath beleeved our report?* And, when the Sonne of Man commeth, shall hee finde Faith upon the earth? *Luke* 18. 8.

It is indeede easie to presume; for that is of the flesh, and the Devill helpes it forward: but hard to beleeve.

To make this plaine to every man: you shall see that every step to Faith is hard. Goe over the way that God brings one to faith, even the worke that the Law must do is hard. For knowledge, first, even that is hard, in respect of our blind and dull understand-

derſtanding, and eſpecially our careleſneſſe, in not giving our minde to get it, but have ſo many other things in our head; therefore few get any competency of knowledge, but are groſly ignorant.

Much more is the particular knowledge of every mans owne ſinnes, wretchednesſe, corruptions, eaſie? Oh no, there is too much ſelfe-love in us for this, the proud heart of man cannot liſten to it.

Then for a man to be convinced in Conſcience, that he is the man that is ſo miſerable and undone, to confeſſe it true of himſelfe without any longer putting it off to others.

Next, to be ſtricken with terrour upon this ſight of our miſery; Oh this is rare and hard to come to. Oh no, people can heare the Law, and their miſery, and the judgments of God denounced againſt their ſinnes, and yet not

not blanke at all. No, they have armour of proofe to beare off that; hearts harder than flint, as impenetrable as a wall of brasse; Oh no, their stout stomacke will not come downe. Nay, though God adde crosses, yet it stirreth us up to rage, impatience, rebellion, rather than casts us downe. The Law alone, oh it is but words, thunder without lightning, and when deedes come too, yet never the neerer most what.

Ministers feare to preach the Law for terrifying men, and driving them to despaire, but they needs not in respect of that great securitie that raigneth in them. And yet if a man were come to be enlightned and convinced of his misery, were it not a great peece of worke? A *Iudas*, a Devill goes as farre, yet these thinke they goe farre enough; if they be thus terrified, yet how few ever goe further, but out-grow it againe, wrestle

wreſtle with it, or impatiently fall to their owne courſe? And if a man goe no further than the Lawes working, hee had as good never have come to any thing at all, for he ſhall periſh: and though the hard-hearted one ſhall ſpeed no better at laſt than he, yet he is quiet in the meane time.

Then come to the Goſpells working. Is it eaſie for a man preſſed under the terrours of the Law, to be ſo much as kept from ſinking, or taking any other bad courſe, by hearing in generall, that there is a helpe and remedy for ſinners, but whether it be for him or no, hee is uncertaine?

Then againe for contrition: Is it a ſmall thing to breake the heart of a man for, or from his ſinne? Oh it is an invincible peece of worke; a man will part with goods, children of his body, or any thing rather than from his luſts,

lusts, or bee brought to a deepe dislike of his courses, and vexation with himselfe for them, to cleare the Lord, and condemne himselfe, to become teachable and gentle, a scholler willing to be ruled by God in whatsoever course he shall prescribe him.

And then for him still to attend on the ministery of the Word, that he may see what God will doe for him in time; Is this easy; And as he is scarce able to advise himselfe, so the divell makes him beleeve it he should tell others, he should discredit himselfe.

Then when this poore man is wrestling and winding out of his bands, faine he would proceed to confesse his sinne, and cry to God for pardon (as he seeth needs enough, and incouragement from God, so to do) & thus to unload himselfe: but then the divell blinds his eyes, hardens his heart, and stops his mouth that hee cannot utter his com-

plaint to God as he desireth, in any sort; but when he would, the divell brings confusion into his soule, that he cannot tell almost how to goe about it. Indeed he doth it, but so awkely and coldly, as he is vexed with himselfe; and thinkes, if I could mourne, and power out my heart to God, I would not doubt of mercie; but I am lockt up, I cannot doe it. And at this passe the Divell holds many a poore soule a good while without comfort: and though God doth accept the will for the deede, yet he himselfe is not so satisfied.

Then when he finds that God meanes as verily to shew him mercy, as he feeles himselfe to stand in neede of it, yet doe you thinke it is easie for him to come to a thirsty soule after it? True he seeth cause enough to thirst finding himselfe quite emptie and seeth that if he haue not mercy he must perish. It doth hi

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heart good to heare of the promiſe which is made to the thirſty, becauſe they ſhall bee filled, and they onely. But now he cannot finde ſuch a thirſt as he deſires, but a fulneſſe; he knowes it he could thirſt he ſhould bee ſatisfied, but he cannot finde it: Oh, ſaith he: thirſt requireth ſenſe, yea it is the ſharpeſt ſenſe and deſire: which I cannot finde. Now though God will accept his deſire, and give him both thirſt and water of life too in time, yet in the meane while hee is without it.

Then come to the laſt point before beleeving: Is it eaſie to com to ſell all, to deny our ſelves, and take up our Croſſe daily that we may follow Chriſt? Oh theſe beloved ſinnes, that he hath committed ſpirituall fornication ſo long & ſo oft with, now to part with them all for ever, is a matter of great difficulty. It is true, for any good there is in thē he might,

but to our nature this is a hard worke.

Then when hee comes to buy the Pearle, to goe through and ſtrike up the bargine, to apprehend the promiſe, and to appy it to himſelfe; doth not many a one ſtand ſtraining courteſie, and is full of feare, as thinking that it is not true to him, or that it it too good a bargine, ſeeing others carry away the Pearle, but hee holds it in his hand, but dares not put it up as his owne? So that if God ſhould not hearten and ſtrengthen him, he would goe neere to loſe it now when he is come to the upſhot. Well, at laſt he faſtens on it. But when he hath done ſo, can he hold it faſt this weeke and next moneth? In a while is he not in his dumps, doubting againe and full of feares;

Well, when hee hath attained Faith to beleve the maine promiſe, even of pardon and ſalvation,

on, yet there be many other ſubordinate promiſes, as of perſeverance, of ſufficient grace to carry him through all difficulties and temptations, and it is eaſie to beleeve theſe? Hath not the poore Childe of God ſome toile with this, when he beleeves his ſalvation, and yet ſometimes feares hee ſhall never hold out to the end? Eſpecially if long or ſore paines, or perſecution, and the fire ſhould come, notwithſtanding that God hath promiſed as well theſe, as pardon and ſalvation.

And ſome inferiour promiſes alſo of outward things are hardly beleeved: As, not failing of any needfull thing, that God will lay no more upon us than he will make us able to beare. It is eaſie to beleeve theſe, eſpecially in the time of trouble? and are not even beleevers oftentimes at their wits ends, and ready to faint in temptation of paine, poverty, danger, and ſuch like? I ſpeake not

of living by Faith, and having this at all turnes through our course, which is a high point, (& of which I shall say somewhat, ere I part with this point of faith) but even to beleeve things, and that we shall be in all estates upheld by God, at the first especially, is a hard thing.

Then by this I hope you all see, that Faith is no easie matter; for if every steppe to it be difficult, then the whole is not easie. Oh no, some cannot beleeve, *Ioh* 5 44. some will not beleeve, *Chap.* 5. 40. but few doe beleeve to be sure, as appeares too plainly.

*The use hereof respecting Gods Ministers.*

If so, then for us Ministers: our dutie is to travell much in this point of faith, & to bring people to it, and to thinke that it is not enough to glance at it, or now and then to speake somewhat of it, but we must dwell upon it, and thinke it as well spent time, and that it is as needfull a part of our

our labour as any other, and none like it, as without which indeed all is nothing, and that withall it is very hard.

And that we thinke not that every one that can say the Creed, ten Commandements, and Lords Prayer, and can say he is a sinner, and can speake of Christ, is straight a beleever, & fit to come to the Lords Supper; or some that be faire conditioned and better than most others, or then they have beene, straight that they be beleevers, when as any of any true insight can see no likelihood of faith in them.

It is good to hope the best, and to give encouragement to small things; But we must tell them, somewhat is yet wanting to make them true beleevers, else this makes people care lesse: labour earnestly to drive them utterly out of themselves, to a carefull seeking after Christ, with a heavie heart for

ſinnes paſt, and a true deſire to come under his government, without which we doe them no good. O lament the carnall ſecuritie of men in theſe dayes, who make wide doores to bring people to heaven.

*The Vſe reſpecting the people.*

This alſo confutes that erroneous and blind conceit of the vulgar ſort, that it is an eaſie thing to beleeve, as appeares too plainly by their words and courſes. For firſt for themſelves; they thanke God they bee fully perſwaded they ſhall bee ſaved, and have no doubt of it: But how came you by it? Nay, that they cannot tell. But this is ſuſpicious to have goods in our houſe, and not to know how wee came by them. They that have trve faith, know how they came by it ere they had it. How long have you had this perſwaſion? Ever. That is enough to prove it nought; for Faith is not bred with us, and he that is a beleever, can remember

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the time he was no beleever. And what paines have you taken for it, what it hath coſt you? They can ſay nothing to that: It is therefore too cheape to bee good, and of the right ſtampe.

I thought you that ſaid it was ſo eaſie were furtheſt off from it

To preſume is eaſie indeede, but not to beleeve: aske the beleever, he thinkes it the hardeſt thing in the world, he could better doe this and that, then hee can beleeve. No no, though they that never knew what the burde of ſinne meant, and ſo not the worth of Gods mercy, make a ſleight matter of beleeving, and can doe it without any doubting yet they that have had their eyes opened, & hearts humbled, cannot ſo eaſily ſhake it off, it is too great a matter.

Alſo for others, they ſhew that they thinke it eaſie, and they wonder at them that be troubled

and have doubts: and comming to any such in sicknesse, they take them, and bid them, beleeve; foole canst not beleeve? thou art a foole indeed. But yet the servants of God that go about it in good earnest, find it a hard peece of worke; and indeed how long is it ere many can fasten on it? Therefore let those that came by it at ease suspect themselves: though some childe comes into the world with lesse paine to the mother then others, yet none without some,

Also hereby it appeares they thinke it easie, because many put it off till the last, & think to have it at their command. No friend, the time of sicknesse and the death bed, is a time to use and spend faith in, not to get it; neither thinke thou to get it then that seekest it not now.

*Vse* 3. 3. But as for thee who hast attained grace to beleeve, doe thou thanke God highly that hath

hath brought thee throw ſuch a difficult peece of worke: thy father and thy mother, all he Miniſters in the country, and all the Angels in heaven could not have done it for thee, therefore be thankfull.

Thou haſt beene brought thorow many difficulties, thou haſt layled by many a ſand where others have ſunk themſelves, and betweene many a reoke where others have ſpilt themſelves, as betweene ſenſleſſe blockiſhneſſe and deſpaire; and when thou cameſt to be contrite, remember that it went not over too ſoone, till it had made thee thirſt and fell all where as many miſcarry at theſe plots.

And know as it was difficult to get faith (therefore thanke God for it) ſo now whatſoever paines thou takeſt, thou wilt not part with it againe for any thing: Wilt? No.

Know alſo, that thou ſhalt find difficultie

difficultie to keepe and nourish it, therefore be ſtill carefull and diligent.

*Vſe 4.* 4. Let none count of it as a thing got with a wet finger, and at their pleaſure, and therefore put it off till death, or ſeeke it lazily: but, as for a matter of great difficultie, lay for it betimes. If a malefactor lay not for a pardon till he be on the ladder, he may be hanged ere it come; ſo many are dead ere they get faith, they went about it ſo late & ſo lazily: then they would have Oyle, but while they are ſeeking it, the Bridegrome comes, and they are ſhut out, as it is with many that know they muſt have faith, and have gone about it, but too late.

Let us then be content to take paines about it and that in time, and though we obtaine it not by and by, yet follow it, and thinke no paines too great for it; be not content to take onely one ſtep, and

and so thinke to have faith by & by, but let us wait our time for it one thing after another as others have done.

*Rarenesse of Faith, and fewnesse of Beleevers.*

The next point after the difficultie of faith, is to speake of the fewnesse of beleevers Not onely as *Paul* sayth, all men have not faith, but few ever have had, or have it. When the old world was drowned, and only *Noah* and his family preserved, how few were the number of true beleevers ) When the Church was in a family, as of *Abraham*, *Isaac*, there were *Ismaels* and *Esaus*. In the Prophets dayes, how few ? *Esa.* 53. 1. When our Saviour Christ came how few beleeved on earth; he came among his owne, & his owne received him not, and both Iewes and Gentiles conspire to put him to death.

And even amongst us, take ignorant, prophane, civill ones, worldlings, and hypocrites out of Townes, and how many will be

be left that be true beleevers?

At this houre ther is little faith, moſt have no meanes of faith, moſt of thoſe that live under the meanes get no faith: there were three bad grounds and but one good. Few find the narrow way, I here are many called, few choſen; ſo when Chriſt *ſhall come, ſhall he finde faith upon earth? Luk.* 18 8.

*Queſt.* But how can wee tell that there be few Beleevers?

*Anſ.* The groſſe ignorance ſo common in moſt parts of the Land, doth plainely ſhew it; for without knowledge no faith, ſeeing it is the firſt thing in faith.

2. So much wickednelſe of life againſt the firſt and ſecond Table, as we ſhould ſoone ſee, if wee ſhould goe over the Commandemēts, & moſt be tainted with foule ſinnes: they that be not, yet live in ſome ſinnes (as civill perſons and hypocrites) though not ſo groſſe: as unfairfulnelſe to God,

God, and in their particular callings, as they be husbands, houſholders, officers this way or that. And the hatred of the childrē of God, which being ſo common, prove certainely that there is no faith; for faith purifieth the heart, *Act.* 15 9. 1 *Ioh.* 3. 3. Faith is not idle nor barren, but fruitful, caſting out all knowne ſinne, and loving the contrary good, and delighting in the Saints.

*Vſe.*

And threfore let every body look about them, & feare themſelves, except they can proveit well.

Now the cauſe why ſo few attaine to faith, is becauſe there are many lets & impedimēts which hinder them from it. But of theſe I will ſpeak hereafter, whē I come to hādle the ninth point (which I propounded) in its due place.

But howſoever it be a matter of great difficulty to attaine unto a lively faith, yet we are to know that

that it is moſt neceſſary for all that will be ſaved; and therefore in the ſixth place I will ſhew the neceſſitie of it.

## CHAP. VI.

### *Neceſsitie of faith.*

Neceſſitie of Faith.

AND firſt, it is ſo neceſſary, that without it wee can have no comfort in this life, nor ſalvation hereafter; no life of grace here nor of glory in heaven, *Iohn* 3. 16. *Marke* 16. 16. *Act.* 16. 31.

We can have no right to Chriſts death, but remaine in our owne filthineſſe. Is it faith onely that makes Chriſt ours by Gods appointment; no right to his obedience, but lie under our ſinne and guilt, lyable to the curſe of God, and to beare our owne burthen.

With-

Without Faith it is impoſſible to pleaſe God, *Heb.* 11.6. ſeeing there can be no perſon nor worke pleaſing till wee be found in Chriſt by faith. We can have no ſpirituall life without it, but we remaine ſtarke dead in our ſins, not abie to move a finger in any good action, nor to thinke a good thought: *for without me you can doe nothing, Ioh.* 15. 5. neither can we draw any vertue or ſpirituall life, but from Chriſt by faith, and by it we being knit to ſo living a head, and the fountaine of life, we are made alive to God, *Epheſ.* 2. 1.

We can have no peace, much leſſe joy without it. There may indeed be a falſe peace, and men are readie to cry peace, peace, but it will end in warre: men (eyther never feeling the burthen of ſinne, or imagining themſelves in a good caſe when they be farre from it) may have, as many have, a falſe deceitfull peace, but no ſound

ſound one. Its but a mad laughter and carnall joy.

There is without it no boldneſſe in the preſence of God, to call him Father, or to aske any thing of him, much leſſe boldneſſe to commend our ſelves to him in death, or boldneſſe at the day of judgement.

Our Saviour Chriſt ſaid, *Father, into thy hands I commend my ſpirit, Luk.* 23 46. And ſo *David, Pſal.* 31.5. *Lord into thy hands I commend my ſpirit: for thou haſt redeemed me.*

No loue to God, *Luk.* 7 47. the woman loved much, becauſe ſhee beleeved that many ſinnes were forgiven her, *not that we loved him but he loved us firſt, 1 Ioh.* 4.19. nor to our brethren; for then we love them in Chriſt, when we beleeve that weare children of the ſame Father.

No zeale for God, or obedience in doing or ſuffering, we cannot mortifie our earthly members, and

and crucifie our beloved ſinnes: oh no, till we be aſſured that God hath done great things for our ſoule. So to take up the paine full courſe of godlineſſe. Much leſſe can wee ſuffer for Chriſts ſake, before by Faith we beleeve that he ſuffered ſo much for us.

Without Faith we can have no true and ſpirituall right to a bit of bread; No meanes to reſiſt the world, or the Devill, for it is the ſhield of Faith that quencheth all his fiery darts. *Eph.* 6. 16 1 *Ioh.* 5. 4 it is the victory that overcomes the world; and it overcomes alſo the fleſh and our corruptions, drawing virtue from Chriſts death. No meanes without it to make us patient, much leſſe joyfull in trouble, as we are bidden, *Heb.* 10. 35. 36.

No comfort in our life; for what ſound comfort but from hence? *Pſal.* 4 6 7 ſo no joy in death; for if wee know we ſhall periſh, or are in doubt whither we

we ſhall goe, we can have no joy but horrour and terrour.

Wee can have without it no ſalvation after this life: for he that beleeves not, is condemned already, *Ioh.* 3. 18. *Mark.* 16. 16. *He that beleeves not ſhall be damned*; God hath ſanctified no other way to heaven.

It is the wedding garment, which whoſoever wanteth, can never ſit downe with *Abraham*, *Iſaac*, and *Iacob*, in the Kingdome of heaven, but ſhall be bound hand and foot, and caſt into utter darkneſſe, whatſoever els he hath, *Math.* 22. 13.

It is the oyle in our Lampes which we muſt have, or elſe we ſhall never enter with the Bridegroome, but ſhall be ſhut out, though we cry, Lord open unto us.

It hath ever beene neceſſary; for even by this have all beene ſaved from the beginning. By it our Elders were well reported of

of, *Heb.* 11. 3. and tranſlated to God.

*Ob.* Indeed many are commended for Faith, but it is faith in ſome particular promiſe, as *Noah*; That he and his ſhould bee preſerved in the floud, and *Abraham* That he ſhould have a ſonne, &c. but not for juſtifying faith.

*Anſ.* We muſt know they had Faith in the *Meſſiah* to come, who was reveal'd though dimly, and from that promiſe they alſo beleeved other particular promiſes made by God, but from that, as from the originall and fundamentall promiſe of all the reſt: therefore in all the Prophets among promiſes of other things are interlaced promiſes of the *Meſſiah*.

So Chriſt ſaith, *Abraham ſaw my day, and reioyced, Ioh.* 8. 56. ſo 1 *Cor.* 10 3. the Iſraelites did eate *the ſame ſpirituall meate*.

It is neceſſary to all kindes of perſons,

perſons, rich, poore, and both one way; old, yong, that be of any diſcretion, they muſt have Faith, or elſe no ſalvation.

The poore cannot be excuſed by their povertie, or want of learning, nor the rich and learned diſpenſed with for their riches and gifts; but all muſt have Faith.

Every one muſt have a Faith of his owne, for every man muſt be ſaved by his owne faith: not the childe by the parents, husbands by their wives, or contrariwiſe, though they had the greateſt beleever in the world to their father or husband. It is true that the parents Faith benefits the childe, but to apply Chriſt to him it can no more doe, than my eating can fat or feede another, or anothers wearing of cloathes can warme mee.

It is not a thing needfull, and very needfull, yet ſo as we may make a ſhift without it, and be ſaved, but not doe ſo well: but of ab-

abſolute neceſſitie, ſeeing there can be no well-being without it. As a key is a thing very needfull to open a doore that is lockt, yet not ſo neceſſary, but that ſome other ſhift may be made: as you may picke the locke, it may be, or breake the doore open. But not ſo here, where there is no other meanes, for this is the onely key, no picking the locke, no breaking open the doore; none can come to heaven by ſtealth or violence, whether God will or no. And all that come there by his knowledge, and will, muſt come by Faith.

*Queſt.* Why would not the Lord content himſelfe to ſave ſo many at our end, as he had determined, but he would have us know and beleeve it while we be here?

*Anſ.* Even for his glory and our comfort. That we might have our hearts inflamed with his love, and we might be comforted in all

all our troubles, and the many diſcomforts of this life, which elſe would ſinke us. And that wee might be made willing and able to renounce and abandon our belovedſt luſts, and take up the moſt painefull duties of godlineſſe, and run the way of Gods Commandements, yea ſuffer, if need be for his Names ſake, which he oftcals his unto. And alas what heart can we have to any of all theſe, or what joy of our lives without this Faith, and ſome measure of perſwaſion of Gods love? Our hearts muſt needs be cold within us.

*Queſt.* 2. Why would God have Beleeving and not Doing, to be the Inſtrument to make us partakers of Chriſt: as that the rich ſhould give a great part of their goods, the ſtrong ſhould take great travell, the poore afflict themſelves, and ſo come to have right to Chriſt, but onely by renouncing our ſelves to beleeve in Chriſt and leane upon him, and ſo he be made

made ours to ſalvation?

*Anſ.* God would have our ſalvation to be wholly free from firſt to laſt: Chriſt freely given of the Father, Chriſt ſuffering and doing all without any helpe of ours, and then beleeving to make Chriſt ours, thus all is free, *Rom.* 3. 27. 4. 2. that the goodneſſe of God might be fully ſet forth, and we provoked to all thankfulneſſe for the ſame.

Secondly, to take downe our pride, who if we had had the leaſt hand in it, would have ſhared deeply with God, and robd him of his glory, and taken it to our ſelves.

Then what a miſerable caſe are all they in; that have not the meanes to know Chriſt, the Goſpell, and therefore cannot poſſibly beleeve in him? oh lamentable ſtate of huge Nations and people in this caſe! It is ſo O Father becauſe thy good pleaſure is ſuch, and here we muſt ſtay our ſelves. *Vſe* 1.

The workes of God are wonderfull; ſeveritie towards them, toward us bountifulneſſe. How ſhould we pitie & pray for them, & wonder at Gods mercy to us, and our portion! Was not Goſhen a happie place over the reſt of *Ægypt* was? ſo we in compariſon of them: And *Amos* 4. 7. *God cauſed it to raine in one Citie, and not another, and that it rained not on, withered.* Thus it is with us and them: And oh thrice happie they, that know the day of their viſitation!

2. Secondly, it ſerveth to teach us Miniſters to be very much and carefull in handling this moſt neceſſary point of faith; and in teaching the things moſt fit to worke Faith: As the doctrine of the Law to humble men, then of Chriſt, and of Faith; what it is, the neceſſitie of it, and how it is wrought, and how we may know it.

And not content our ſelves to teach this dutie and that, and to in-

inveigh againſt this and that ſinne. For we have done the people no good till they be beleevers.

To what purpoſe is it to urge the people without Faith to doe this, and forbeare that? as if one ſhould bid a lame man, or one with great bolts on his legs to run for a wager, or a ſicke man to goe to his worke, or meate. Till a man be made alive by faith, and have a ſtate in grace, it is but loſt labour to bid him doe this or that. And ye ſee that the moſt amend nothing by preaching, becauſe the doctrine of Faith being no more inſiſted on, they continue voyde of it.

If one ſhould fall to mend, and to leave this ſinne, and doe that dutie, what were this, not comming from Faith, and not being univerſall? they are but workes of an hypocrite, and of a reſtrained man, by the common gifts of the Spirit. And what if we could reſtraine all our Pariſh? One con-

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verted man and beleever were better than they all: for this will onely eaſe his torments, and be ſomewhat better for others that live with him, but ſave him it will never.

This to call upon men for godly life before they be beleevers, is to build without a foundation, and to put a peece of new cloath into an old garment, and new wine into old veſſels. *Paul* in all his Epiſtles firſt dwells on the things that ſerve to bring to faith, & in the latter part of them comes to exhortations, to duties of good life, both in generall and particular callings, &c. and ſo ought we alſo to doe.

This makes the people alſo truſt to their doings, ſo that if they reforme ſomewhat at preaching they thinke they be in a happie caſe, becauſe ſo few doe thus much; but for want of knowing this, that *without faith it is impoſſible to pleaſe God* in any thing we doe,

doe, they deceive themſelves.

As Popery doth fooliſhly, that calls for a good life, and in the meane time overthroweth the foundation of it, a true Faith: ſo when we ſtand beating upon this and that point, and doe not care how ſeldome we urge the point of Faith, alas, what doe we? It is great pitie of the loſſe of ſo many good exhortations for want of a foundation. True it is that all ſuch points in a mixt Congregation muſt be taught, yet ſo, as ſtill we oft be harping about the things that ſhould worke faith, and eſpecially in ſuch places where moſt are without faith quite.

Thirdly, it may ſerve for comfort to all that know truely they have Faith. Oh let them thinke what they ſhould have done without it; they had beene miſerable creatures: and therefore that they ſtudy how to be thankfull to God that hath wrought it; that they nouriſh it daily, that it may in- 3

creaſe, walke worthy of ſuch mercy, and ſhew forth the fruits of it.

4 Fourthly, it is for reproofe of moſt people, that regard any thing elſe but this, which is not at all, or but little regarded; tithe Mint and Anniſe, and let goe weightie matters, cumber themſelves about many things, but chuſe not the good part, *Luk.* 10. 42. At laſt every body would be aſſured, and on their death-bed they ſend for the Miniſter: ſuch a Chriſtian would borrow oyle of others, but they have but for themſelves; and therefore many are ſhut out, though they cry, Lord, Lord, &c. If it be good in death, it is to be ſought for before in time; Many ſeeke knowledge and gifts, but few ſeeke and make ſure of a true Faith: yea many regard not this point of Faith at all.

Others couzen themſelves with every counterfeit; they hope well, &c.

&c. People either beleeve not what we ſay of the neceſſitie of Faith, or elſe conceive they have it when it is nothing ſo. If they beleeve it nor, let them confute us, if they cannot, why then doe they not labour after it?

Oh that I had grace enough to lament and weepe abundantly! oh that my head were a fountaine of teares, that I might powre them out plentifully for the miſery of people, whom God hath made happie in reſpect of time and meanes, but they unhappily neglect that that ſhould make them happie here, and hereafter for ever!

Fiftly, it ſerveth for inſtruction to them that have it not; Oh let all both high and low looke to this, and be aſhamed you have ſpent your time ſo badly as to be without that, which if you die without, you muſt needs periſh. For whoſoever he be that beleeveth not in Chriſt Ieſus, and that truely,

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truly, be he what he will or may be, King or Keſar, he ſhal be damned by the mouth of our Saviour Chriſt, *Mark.* 16. 16. If he had the worldly wiſedome of *Salomon* to be able to write of the natures of all creatures, from the Cedar to the Hiſſop, if he could number the Starres, and meaſure the heavens: If he could worke miracles, remove mountaines, caſt out Devils, and prophecie in the Name of Chriſt, and doe not beleeve in him, he ſhall be ſurely damned.

If he ſhould have heard Chriſt preaching in his ſtreetes, have eate and drunke in his company, have borne him in his Armes, have beene of kinne to him, nay have beene his mother, and not have beleeved in him, he ſhall certainly periſh and be damned.

If he have never ſo great gifts of knowledge, utterance, prayer, if he ſhould faſt and be humbled with *Ahab*, confeſſe his ſinnes with *Pharaoh*, be zealous with *Ie-*

*Iehu* have good wiſhes with *Balaam*, reforme many things with *Herod*, give his poſſeſſions to the Church with *Ananias* and *Saphira*, be the moſt civill that ever any was, as the yong man in the Goſpell, that ſaid, *All theſe have I kept from my youth*, and have no true Faith, he ſhall never be ſaved, but ſhall as certainly be damned as the Devils in hell. Yet O Lord how many every where be ſtill in this caſe. The Lord awaken you out of your dead ſleepe: will you needs caſt away your owne ſoules?

Let not the poore finde excuſes by their povertie or want of learning.

And you aged, looke you about you, ſeeing you have one foote in the grave; if the other goe in too, woe be to many of you.

You yong ones that be of any underſtanding, know you alſo that your life is uncertaine, & that

if you die without Faith, you are undone

And you parents, traine up your children religiouſly in the underſtanding of the principles of Religion, and urge things upon them, that by your meanes, and GODS bleſſing on the publike Miniſtery, Faith being wrought in them, you may have much comfort of them, if they be taken away in their yonger yeares.

And you husbands, long and labour to ſee Faith in your wives, and wives in your husbands, and be not content that they live a peaceable life, and that you want nothing; and therefore you will not diſquiet your wives and husbands about ſuch things, ſeeing ſo you might fare the worſe.

Oh beware of ſuch carnall thoughts, and labour each with other that you may be brought to Faith. And know, that true beleevers cannot be content that their

their husbands, or children be onely civill, nor can be content to goe to heaven alone.

## CHAP. VII.

### *Perpetuitie of true Faith.*

Perpetuitie of true faith

THE seventh peynt which I propounded to handle, and last property of faith, is the perpetuitie of it. And therefore in the next place I am to shew, that true justifying Faith is perpetuall, and that whersoever it is, it can never be lost, overcome, nor taken away, nor wholly fayle, but abideth to the end.

It is true that a temporary faith may be lost, such as we reade of some, *Luk.* 8. 13. *that beleeved for a season:* as the seed in the stony ground soone springs up, but after withereth. And such likewise

as build on the sand, which soon faile, and fall when the winde bloweth, and the storme ariseth: but he that buildeth on the rock the flouds and windes cannot move him.

Temporary faith is so called because it lasts not; but this argueth there is a faith that endureth, which is that immortall seede that never dyeth.

Yet we must know, that the reason of our never loosing our Faith, is not for any strength in our selues, but from the might of God, else we might lose our faith and salvation every day: but it is not in our owne keeping, as *Adams*, but in Gods, 1 *Pit.* 1. 5. *We are kept by the power of God through faith unto salvation* and 2 *Cor.* 1. 21. *It is God that stablisheth us with you in Christ*: and therefore though we be weak in our selves, yet we are able to doe all things through Christ Iesus which strengthneth us. *Phil.* 4. 13.

When

When we apprehend Christ by Faith, wee doe not so much apprehend him, as he doth comprehend us; and therefore if we could let him go, yet he will not let us goe, nay, he will not let us let him goe: as *Ieremiah* 31. 34. & 32.40.

As we are knit on our parts to Christ by faith, so on Gods part by his Spirit, which is almightie and unchangeable, and holds us to him for ever.

Now this may be proved first by many testimonies of Scripture, *Psal.* 1. 3. The faithfull are compared to a Tree planted by the River, whose leafe fadeth not, and *Iere.* 17. 8. the same are planted into a head so full of sap and spirituall life as can never fade; *Psal.* 15.5. with 2*Pet.* 1.10. *Psal.* 112.6. *Psal.* 125, 1.2.

And *Iohn* 5. 24 our Saviour Christ telleth us, that he *who beleeveth on the Sonne hath already passed from death to life.* Rom. 8 1.

There

*There is no condemnation to them that are in Christ*: and therefore he cannot lose his faith; for if he could, then he might perish.

So *Iohn* 6.35. *He that commeth to me shall never hunger, and he that beleeveth in me shall never thirst*, our Saviour giveth a reason of that, *Ioh.* 7 38. such a one that hath Rivers flowing out of him cannot thirst,&c.

Secondly, this may bee also proved by strong reasons. For first, the election of God is unchangeable, and the foundation of God stands firme, as is implyed by that speech of our Saviour *Math.* 24-23. where he sayth, that the false Christs would *if it were possible deceive the very Elect.*

But every beleever is Elect of God, as appeareth in that Faith is called *the Faith of Gods Elect*, & *Act.* 13 48. Election is made the cause of beleeving: *as many as were ordained to eternall life beleeved.*

Se-

Secondly, the will of God, which is vnreſiſtable, and who made the world by his will, and doth whatſoever he will both in heaven and earth, he wills it, *Ioh* 6.39.40.

Thirdly, the love of God is vnchangeable; for whom he loveth to the end he loveth them, *Iohn* 13.1. *Ier.* 31.3. *I haue loued thee with an everlaſting loue: therefore with louing kindnes haue I drawn thee.* And his gifts & calling are without repentance. *Rom.* 11.29. that is to ſay, his ſaving gifts: for common gifts may be loſt; and ſome ſaving gifts in ſome degree and for a time, as peace, ioy, gifts of grace, but the eſſentiall gifts to ſalvation, that is to ſay, Faith and Sanctification, theſe be never taken away, only they may be abated, and the degrees may be loſt, at leaſt in reſpect of their acts & operations, but not the things themſelves.

Fourthly, the vnion of the Beleevers

leevers with Christ, is so true and reall an union, as that it is also indissoluble, we being flesh of his flesh, and bone of his bones, *Ephes.* 5 30. what Giant will suffer his limbes and members to be pulled away? and how much lesse will Christ suffer any to pull a member from him, and so to leave him a maimed and imperfect body?

Fifthly, it may be prooved by Christs promise and intercession, (who is ever heard) both for *Peter*, that his Faith should not faile, and so it did not, *Luke.* 22. 32. and *Iohn* 17. *ver* 11. & 17. layd together, and now his intercession in heaven for all his Saints to the same purpose.

*Ob.* But we may have so many enemies, and mines to pluck our Faith from us; as also so great troubles may come in rushing upon us, as may deprive us of our Faith.

*Ans.* Well, *the Lord knoweth*

to

*to deliver his out of temptation,* 2 *Pet.* 2. 9. yea and not *to lay more on his than he inableth them to beare:* And hee *will alſo give an iſſue with tentation,* 1. *Cor.* 10. 13.

Alſo the Divell is thus and thus ſtrong; yet *Iohn* 10. 29. *My Father is greater than all, and none can plucke us out of his hand;* and Faith is a puiſſant ſhield which quencheth all his fiery darts. *Epheſ.* 6. 16. And if the World bee againſt us, Faith is the victory that overcomes the World, 1. *Iohn* 5. 4.

*Ob.* It is ſaid in the fifteenth of S. *Iohn, verſe* 2. that *everie branch in Chriſt that beareth not fruit, he taketh away:* whereby it ſeemeth that a man may bee a branch in Chriſt, and yet beare no fruite, and ſo be cut off and burnt.

*Anſ.* The anſwer to this may ſerve for many ſuch places; which is true, and not an evaſion, *videlicet,* ſome be true, ſome ſeeming barnches,

branches, these may be pluckt off, not the other.

*Ob.* *Judas, Simon Magus, Demas, Alexander,* had faith, & fell away, and lost all.

I said Temporary faith may be lost, and such had all these, of whom that is true of all that the Apostle *John* speaketh, 1 *John* 2. 19. *They went out from us, but were not of us*; and of *Judas* alone. *John* 17. 12. *None of them is lost but the childe of perdition*; And *Rom.* 11 17. Where the Apostle saith, that some of the branches were broken off, he meaneth not the Elect or true beleevers, but some that were of *Abrahams* stocke and posteritie according to the flesh; in whose stead the Gentiles which were not of *Abrahams* stocke were graited in.

*Ob.* *David* and *Peter* had true faith, and yet lost it.

*Ans.* I answer, that they lost not their faith; for Christ prayed for

for *Peter* directly that his *faith might not faile*, *Luk.* 22. 32. and therefore it failed not, seeing hee was heard in all things. Their faith onely was covered for a time and lay hid, and the working thereof was interrupted: but though they were in a swoone, yet they came to themselves againe.

Indeede, *Psal.* 51. *vers.* 10. *David* prayed God *to create in him a cleane heart*, as though he had quite lost his cleane heart & so must have one newly created but he spake according to his owne feeling, not as it was in truth.

*Ob.* But what say you to all the caveats, as *Rom.* 11. 20 *Thou standest by faith, be not high minded, but feare?*

*Ans.* This is meant not of the particular Elect of God, but of the whole Church, and body of the people; for his Elect cannot finally fall. Secondly, by such admonitions & caveats, he putteth

a bar againſt it that may not fall.

*Obj.* 1 *Cor.* 10.12. *Let him that ſtandeth take heed leſt he fall*, and *Heb.* 12.23. *Make ſtraight parbes for your feete, leſt that which is lame be turned out of the way, but let it rather be healed. Phil.* 12.12 *Worke out your owne ſalvatiõ with feare and trembling.*

*Anſ.* Such ſpeeches are uſed to awaken Hypocrites, and to make beginners looke to their foundation; or if they be directed to good Chriſtians, then we are thus to underſtand them, that God who hath appointed they ſhou'd not fall, hath appointed to keepe them from falling by theſe admonitions and dehortations. Otherwiſe alſo they may be intended not to make us feare our falling quite away, but ſo farre as we may fall, or to doe any thing unworthy of our hope; and to walke in feare: that we do not remit any thing nor ſlacken our peace

peace in the wayes of godlineſſe: yet true Faith may bee hindered for a time and hidden, and a man may loſe the ſenſe of it, and the actions and workings thereof may be hindered, but the habite cannot quite be loſt.

Even as fire may be ſo covered with aſhes, as no heate, nor light can be ſeene or felt, yet when the aſhes be uncovered and more wood laid to, and blowed upon, it will flame out againe, and ſhew it ſelfe both in light & heate. So, as the Sunne out of a thicke cloud againe breaketh out and ſhineth; or as a man in a deepe ſwoune ſeemeth dead, but let him alone, or uſe meanes and by and by he comes againe to himſelfe: and when hee was at worſt, one might perceive a little breath and pulſe, &c. So in this ſwoune of a Chriſtian, wee ſhall perceive complainings and miſlikings of himſelfe.

As the trees in winter blowne with

with ſtronge windes, which yet indeed make them roote the faſter, and by froſts and blaſts are nipt, which yet hurt not the trees, but kill the cankers and hurtfull wormes: and howſoever in the winter they ſeeme dead, yet in the ſpring, when the Sun and Showers come, they ſhoot out, and bud, and beare both leaves and fruite.

*Se Down. Chriſt. warf part. l. 3. Cap. 43.*

And this may ſerve to confute thoſe erroneous ſpirits that teach the contrary, as Papiſts and Pelagians, who) as other Heretickes) will bring ſeeming places, and wring them to their owne meaning, and goe againſt direct and moſt plaine Scriptures.

*Vſe* I.

Secondly, it ſerveth for a ſingular comfort to all true beleevers: For if Gods Election, Will, love, & our union with Chriſt be ſtrong enough, & Chriſts prayer heard; then are we ſafe. Therefore be of good comfort, and be holily ſecure in reſpect of the end,

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end, onely be carefull in respect of the meanes; and be thankfull to him that hath thus prouided, in whose might also we stand.

Thirdly, what an exceeding encouragement and provocation is this unto all to make them labour to get this faith, which is of that unspeakeable worth? and being gotten, can never be lost more? What endlesse toyle doe men take for that which they are uncertaine, whether ever they shall obtaine it; or if they doe, they know not how soone they shall lose it? It would kill ones heart to toyle for it, and when we have it, may straight lose it. But it is not so of faith, which being once gotten can never be lost. 3

Fourthly, it also teacheth us what to thinke of the finall fallings away of such as have seemed great in the Church of God, namely that not true beleevers but hypocrites are fallen, who were no better at the best. 4

But

*How farre a beleever may fall.*

But leſt upon this Doctrine, any ſhould ſucke poyſon, and waxe proud and careleſſe, I will tell you of ſome fearefull things, that may make every Chriſtians heart to tremble within him. Beſides that decay that I have ſpoken of in the end of the point of ſtrong faith, a beleever may ſuffer a moſt grievous revolt, and fall ſo farre, as may make all that heare of it, much more that ſee it, to quake.

A true beleever may firſt waxe proud (and that uſually is the roote of Apoſtacies and cauſe of downefalls (he may I ſay waxe proud in himſelfe, in his knowledge, gifts, and his own ſtrength, as *Peter* did, as having had ſome experience of the power of the grace of God in him; hee may thence come to a careleſſe and overly performance of holy duties, and uſe of the meanes, thence to a neglect of the meanes, thence to a giving way carelesly to his inward

ward corruptions, without repentance of them afterward for a time, hence he may easily drop into some foule sinne, as *David*, and from one to another: or into a course of base living, which by the continuance of it makes it odious, to wit, to be a companion of base persons, a bibber with those, with whom sometimes he would have beene loath to have spoken with in any familiar manner, a gamester at home and abroad, spend away his time basely abroad, and in wrangling and contention at home, and become a most ill example in the family, though sometimes he were so zealous, as that he toll'd on others to goodnesse, euen the worst plow-boy he kept; he may come to a carelesse neglect of the Ministery of the Word, Sabbath, and other times and places of Gods worship, shunning all good company as much as possible can be. In this he may continue

long with a senslesse and hard heart.

Hee may by the occasion of this, come to lose all his sense and feeling of his peace with God, and in his owne Conscience, boldnesse with God, all his credit with the Church, and become a dead logge to any thing that is good. Yea, hereupon when God shall awaken his Conscience, he may come to horrour & feare, and a wounded soule, not onely not feeling any faith, but even feeling God a revenging Iudge, ready to cut him off, and give him his portion with hypocrites: he way further (as it usually falls out) have some heavie crosse fall upon him, under which he may lye in a fearfull case wrestling with it, and the everlasting vengeance of God, yea he may be given up to Satan to be tempted to Atheisme, to blasphemie, impatience, to despaire. And herein he may make all that feare

God

God and know him to ſhake their heads, and grieve in their hearts for him; and he may alſo ſet open the mouthes of the wicked againſt him, and become a common ſcorne, on every Alebench. Yea, the floud-gates of blaſphemy may be broken open againſt him, and the Goſpell, and the way of God may through his fearefull fall be exceedingly ill ſpoken of, and many thereby defiled; and hereby many weake ones may be ſhaken, and the wicked confirmed greatly in their vile courſe. Yea, he may continue long in this caſe, and yet may recover againe, ſo as he may be future him; for it will coſt him the ſetting on, and hot water, and more than ever it did at firſt: Or he may recover in part, as ſome peece of his comfort, but never any thing like that he had: Or he may be freed of his outward affliction, but not lightly of both: But he may lye under both, and

so dye in discomfort, though he pray and cry, and never come to a sensible apprehension of mercy againe, and so dye, as that it shall be doubted of all hands, even the most charitable, whether he is gone to Heaven or Hell. And this God will doe, to shew to the world that he will not beare with sinne in his owne, especially presumptuous sinne; and to make all Christians beware, and to tell the wicked that there remaines fearefull things for them.

Oh most fearefull case to heare of! Would one ever thinke that a Christian could come to this passe? Yet these things may be shewed in the examples of *David* and *Salomon*, some in the one, some in the other. The wonderfull sinnes of *David*, his admired horrour, compared to breaking of bones, the temporall afflictions sent upon him, & that followed him, ( the blasphemy

of

of the enemies of God by his meanes) and though he by Gods mercy be recovered perfectly, yet he carryes the scarre to this day.

But *Salomon*, besides these things in *David*, fell much more fearefully; so that his Sunne seemed to set in a blacke cloud. For it is questioned this day by Divines, whether he ever repented or no, or dyed a reprobate. And the Lord hath of purpose left him so without any infallible and evident testimony of his repentance, though we have Arguments enough from the Scriptures to prove him to die the servant of God.

Now as this was a foule abasement to *Salomon*, a man to whom God had twice so appeared, a man the wisest of men, and one of the holy men of God, whom he used as a penman of the Scriptures; and therefore inspired with the ho-

ly Ghoſt, as appeareth, 2 *Pet.* 1. 21.

So what a fearefull fall is this, for a man that ſometimes hath had a firme perſwaſion of Gods loue, peace in Conſcience, boldneſſe with GOD, credit in the Church, that hath provoked on many to good, and now himſelfe fallen from all into the contraries of all theſe? For this is as if a rich man ſhould come to a beggars ſtate. I heard of a woman ſo rich and ſo proud, as ſhee having her houſe neere the Church, would have it laid with cloathes all the waie for her to goe upon, and other things accordingly.

But ſhe came afterwards to that poverty, as ſhe would goe up and downe to neighbours to borrow a peece of bread or cheeſe, being aſhamed to beg it out-right; and being ſicke, lay baſely, but the neighbours brought in ſome things to lay on her.

No

Now to a ſpirituall eye this woefull fall that I have ſpoken of a beleever, is farre more fearefull.

*Ob.* If it be ſo, then as good or better not to trouble ones ſelfe about Religion, or the getting of Faith.

*Anſ.* God forbid: for though ſome one or few may bring themſelves to this miſery through their careleſneſſe, yet many and moſt doe, and may enjoy the ſweete peace of it till they attaine unto the end of it, even their ſalvation.

And the worſt eſtate that ever a beleever can come to, yet is better than the beſt of an unbeleever. We might as well fall wholly and finally as thus farre, and lye ſo long, but onely for Gods unchangeable love and good hand. And therefore thanke we God that hath kept us, when wee have ſeene others foully fallen.

*Vſe.* But this uſe hereof is to be made, to wit, to make all Chriſtians caſt away pride, ſecuritie, and careleſnetſe, and to walke in holy reverence and humilitie. Some having gotten ſomething, and finding ſome change, boaſtingly will ſay; They have now got paſt periſhing; and as for Faith, that they can never loſe. But beware, and examine well, leſt this prove but a Temporary faith, for uſually true faith is jealous and ſuſpicious of its ſelfe. But if you cannot periſh nor quite loſe your Faith, yet may you fail ſo farre, as may make you a ſpectacle and ſcorne to Angels and Men. What if a man ſhall not bee hanged for his faults? Yet if he be whipt at the Carts taile through divers Market-Townes, ſet on the Pillorie, and loſe his eares, may not this be bad enough? Therefore beware of pride, and of the negligent and careleſſe uſe of the meanes, and

of

of the neglect of them publicke and priuate, & falling from the societie of Gods people, and of giving a way to our inward corruptions and lusts, and of any grosse sinne: or if we haue dropt into any, let vs make haſt by true repentance to riſe out of them againe. Cling to God and to the meanes, and a cõſcionable humble uſe of them. And if you feele any thing contrary, ſpy it, and ſhake it off quickly, leſt yee bee brought by degrees to this fearefull eſtate.

But what ſhould ſuch a one do that is fallen into this woefull caſe? It is poſſible he may be recouered: Oh if there be any ſuch in this place, God grant I may ſpeake to your hearts. I am ſure I know ſuch. If there be any here that liues neere ſuch, and haue had acquaintance with them, I would pray them to finde a time to tell them from me, nay from the Lord, what you haue heard,

and what course they must take if ever they meane to attaine unto salvatiō. These would be holp by praiers, especially of those that have beene provoked to goodnesse by their counsell and calings on: and they are to know, that there is a possibility of recovery, as we see in the prodigall.

To which end, they must abase and throw downe themselves before the Lord; in the most lowly manner that they can possibly, lying groveling on the ground, kisse the earth, yea, if they could possibly go under the earth: then they must most humbly confesse and rippe up all with a most heavie heart, judging & condemning themselves to the pit of hel, and worthy to bee cut off for ever: yea and aggravate their vile sinnes by Gods great mercy shewed to them above most men.

Then must they lye down under the hand of God, being con-

ten

tent & willing that God ſhould doe with them in correction as he pleaſeth; yea they muſt cut themſelves (in holy revenge) ſhort of ſome of their lawfull liberties, and never leave crying and pleading till they obtaine ſome little hope.

And if they feele but the leaſt moving of the Spirit and comfort, Oh they muſt bee highly thankfull, and follow it till they have obtained it in greater meaſure. Neyther muſt they thinke to ſpeed ſoone, but if they can after long time, they have cauſe to think themſelves happy; neyther is it like that they ſhall finde God eaſie to be intreated and found of them, who have ſo much provoked him to juſt diſpleaſure, if with much ado and long earneſt ſeeking, comfort be obtained, they may thinke themſelves happy and wonder. Then muſt they for ever after abſtaine from the very appearance of evill,

vill, and cling to the meanes, and ſuſpect themſelues, even in their beſt duties, leſt ever they ſhould decline againe, ſeeing then their caſe would be worſe than ever it was before.

## CHAP. VIII.

### *Whether a man may know that hee hath Faith, and how?*

Whether a man may know that hee hath Faith, and how?

HAving ſhewed what Faith is, the cauſes, meanes, degrees, and properties of it, it now followeth, according to the order which I haue propounded, that I ſhould ſet downe the ſignes, by which examining our ſelves, we may certainely know whether we haue a true faith or no. But becauſe it is a thing which is not granted of all, that a man may ordinarily attaine to this

this knowledge; therefore, before I come to shew the companions, fruits and signes of faith, whereby every man may try and examine himselfe whether he hath true faith or no, I will first hādle this question, Whether a man may attaine to this knowledge? that I may not seeme to beg the question, or to ground the following discourse upō an uncertaine supposition; & first I will prove that it is possible, and then how may it may be done.

First then, it may appeare that wee may certainely know whether we have true faith, because the Apostle bids us *try our selues whether wee bee in the Faith*: which he would not have done, if it were a thing that could not be tryed and knowne; yea he addeth further in the same place, 2 *Cor.* 13. 5. *Know you not that Iesus Christ is in you, except you be reprobates?* Againe, in 2. *Cor.* 2. 12. The Spirit of God leaues us not

not to doubtfull ghesses, what things God hath given and wee receeved, whereof faith is one & a principall, but would have us certainely to know them, as 1. *Cor.* 2. 12. Wee have received the Spirit which is of God, that wee might know the things that are given to us of God. 1 *Iohn* 2. 3. Hereby we are sure we know him, that is beleeve in him.

Of this certainety of knowledge wee have also examples; as of *David*, *Psal.* 116. 10 *I beleeved, therefore have I spoken:* Of *Iob*, *Chap.* 19 25. *I know that my Redeemer liveth, &c.* And of *Paul*, 2. *Tim.* 1. 12. *I know whom I have beleeved,* and *Rom.* 8. 38. 39.

*Ob.* Yea but these were extraordinary men, and knew it by extraordinary revelation.

*Ans.* No such thing; for the Apostle *Paul* telleth us, 2. *Cor.* 4. 13. that we haue receiued the same Spirit of faith, that is, he

and

and the rest of Gods Church and Childrē Also the Eunuch, *Acts* 8 knew he beleeved, seeing he protested his faith, and desired Baptisme for the confirming thereof. So the blinde man, *John* 9. 38. saith, *Lord I beleeue.* So also this appeareth by the manner of making the confession of our faith; *I beleeue*, and so forth: which sheweth, a man may know that he beleeveth. Againe, if a man may bee assured and know that hee shall bee saved, (which I have proved before) then hee may know hee hath faith, seeing there is no salvation without it.

And who can thinke that God would worke so necessary a grace in his, and they shall not know it? For what comfort then were there of it?

And finally, is this wrought so secretly, and lies it so still in a man that hath it, that it can not be discerned?

*Ob.*

*Ob.* The heart is deceitfull, therefore who can know that he hath faith?

*Ans.* True, the heart of an unregenerate man is deceitful, & a double falſe heart: but in a regenerate man his heart is made new and true, a ſingle and ſimple heart, *Iſa.* 38. 3. And though a regenerate man cannot know his heart in every particular, and every winding thereof in ſmaller things, yet in all maine & eſſentiall things he may know how it is with him, eſpecially being willing to know as the ſervant of God is Cannot a man be truely ſaid to know his houſe, that knowes all the roomes of it, though ſome odde hole under the ſtaires, or lobby in the top of the houſe bee unknowne to him?

*Ob.* Many have thought they have faith and yet had not; therefore we may be miſtaken as well as they.

*Anſ.*

*Anſ.* This proves nothing, becauſe ſome haue beene deceiued, therfore no man can tell. Though ſome man dreame he eates and drinkes, or is greatly rich, and waking findes it contrary, and that he is poore and hungry: this proues not but that he that hath meate, and drinke, and riches, knoweth he hath them, and is rich. Though one in Bedlam beſides himſelfe, hauing got a little peece of Paper in his hand, falſely conceites that he can ſhew all kinde of learning out of it, as once I ſaw, and that he is wiſer than all the learned men in the Country, this lets not, but that he that is truely learned may know that he is ſo.

And why is it that ſome thinke they haue Faith, and haue not? It is becauſe they be willing to deceiue themſelues, or elſe they might know, but either they will not try at all, or els ſo ſlightly they will try themſelues, or be tryed of ſuch

such as cannot or wil not try them to the purpose: now doth this let but that they that are willing to try, & throughly try themselves & be tryed of others that be skilfull, but that they may know?

Some have deceived themselves and others a long time, as *Iudas* and many others, who yet if they would have throughly tryed themselves, or dealt truely, and submitted themselves to others tryyall, might have knowne: but not doing so, no marvell though they be deceived.

As for example, some counterfeit coyne is so like that which is good and current, as that it is not easily discerned, (as they say there is much counterfeit gold abroad now, braſſe underward, but doubt guilt on the outside) now if this be not tryed at all, or by one that toucheth it lightly, so that it goes not through the guilt, it may goe unknowne: but if this be brought to a skilfull Gold-

smith,

ſmith, & tryed throughly by the Tuchſtone, it may be knowne. And ſo it is in the tryall of counterfeit Faith.

*Ob.* Some that have Faith, yet make great queſtion and doubt whether they have it or no, nay connot be perſwaded they have any at all. And therefore it is not a thing that can certainely be knowne.

*Anſ.* This particular proves not againſt a generall, ſome know not, therefore none doe know, &c.

It is true ſome that have true Faith, yet are not ſenſible of it, and know it not. They know they have beene about it. but know not certainely that God hath wrought it. And theſe be of two ſorts; firſt, novices who being newly come to Faith, are not acquainted with the worke of God, and are therefore jealous and ſuſpicious of themſelves, as all true beleevers are: yet this makes

makes not but that Christians of more standing, and that know the fruites of Faith, may know they have it; and so shall they in time. As *Samuel* was at first unacquainted with Gods voyce, and being called by God, went to *Eli*, but afterwards he made answer to God, when he called him, as knowing that it was his voyce: So these having some answer, and comfort from God, thinke it is but some delusion of the Devill, or of their owne heart; but upon better knowledge & experience, they know assuredly that it is God, who hath spoken this comfort unto them by his Spirit.

The other sort are beleevers that be in some great and sore temptation, who have knowne that they have had Faith, but now indeed make doubt of it, and in their owne feeling have none. Yet this makes not, but that they that bee in no such temptation, do know their faith;

And

And that these also in time, when the temptatiõ is over, shall know it againe. As for example, A man by accident having gotten a great blow on the head, or being in some fit of a burning Ague, knoweth not what he saith, or doth, or hath; yet others that be not in this case may & do know, and so shall he againe, when his fit is off, & he come to himselfe. And so also it is with some Christians, when they are in the fit of tentations, or spirituall desertions, they cannot judge of their state, but when these are over, then they are able to discerne it. Therefore I conclude, that a man may know that he hath Faith, if he have it, though not every one can at all times.

*Vse.* And this serveth to rebuke them that know not whether they have Faith, yea or no, but are content to goe by *thinkes*. Goe from one end of the church to the other, and how few can make

make a wise answer to this question, *Have you any faith?* I hope, or I thinke I have, will some say. Doe you go by *thinkes?* Doe you but *thinke* so? what, is it because you cannot come to know? what a shame is this, that you suffer such a necessary thing to hang by the eye-lids? what if God had taken you away, or deeply visited you? would (*thinkes*) have comforted or carryed you through? Doe you but *thinke* so? I *thinke* you may perish for all this. Yea have you beene long at this passe, and doe you but *thinke so*, and yet are therewith content? then I doe not *thinke*, but am sure, that you have no faith at all: for if you had any, you would not be content with *thinkes*, but desire to make it sure.

Some poore, weake, yet true Christian, is not indeed certaine of it, but yet they faine would be, and are not content to continue in that case.

You

You goe not by *thinkes* for your evidence of your house and land: or if you did so sometimes, yet hearing of some claime layd to your land, you have searcht it out, and had counsell; And now you say, I have them in my boxe lockt up sure, I feare no man: So faith a true and wise Christian, *I have my Evidence here laid up in my heart*, I would be loth they were to seeke now.

2. It serveth also to rebuke them that deceive themselves by thinking they have Faith, when it is nothing so. what, is it because they could not know? If they be deceived, it is the Devill and their owne hearts that have deceived them, for God hath provided that they might know. *Vse 2.*

But people are willing to be beguiled, else they would try better. Now what madnesse is this to deceive ones selfe in that, whereupon lyes our utter undoing?

3. It

*Vse 3.* 3. It serveth likewise for instruction to all, and to teach them to take paines to know out this matter.

For hath God beene so gracious, as for our comfort to give us meanes, by which we may know assuredly how it stands with us, and shall we be slothfull and negligent in the use of them, and so hinder our knowledge and assurance?

4. The fourth use respects those that know, and can well prove they have Faith, (let them be highly thankfull to God that provided such meanes, whereby they are come to this blessed estate, and hath made them also so happie as to know it) oh what a jewell is this, so to know that they are in the state of grace, that they are the people of God, and that all shall turne to their good here, and to their everlasting salvation hereafter, seeing hereby they are fitted to goe through pro-pe-

proſperitie, and adverſitie, life and death!

And for them that have Faith, and yet for unskilfulneſſe, by reaſon of their ſmall experience, never knew it, or by temptation have loſt the feeling of it; they are to know, that it may be ſo, they know it not, although they have it: For as many children have right to lands, that know not of it, ſo is it with them in reſpect of their heavenly inheritance.

So likewiſe the other in temptation, muſt yet for a while be judged by others, rather than by themſelves; which if they doe, they ſhall come to ſee it with their owne eyes ſhortly, if they diligently uſe the meanes to attaine unto it.

*Of the ſignes of Faith.*

And thus having proved, that we may come to this knowledge and aſſurance that we have a true faith; I will ſhew in the next place how wee may come to know it, ſetting downe thoſe infalli-

fallible markes and signes of faith, upō which we may safely ground our knowledge. We may know that we have Faith by the antecedents and consequents thereof; by the causes of it, and the effects; by what went before it, and by what doth follow and accompany it; and by considering both how it is wrought, and how it worketh.

And in this disquisition we are to know, that we may have the best judgement hereof, not by one of these alone, but by considering them altogether. For if we judge onely by the fruits of Faith (as most doe) and never looke to the causes, meanes, and manner of working of it, we may be deceived, seeing an hypocrite may doe many things which might well beseeme a beleever, and goe farre in many duties, and in the reforming of many outward evils and yet in the meane while is utterly destitute of a true justifying

Faith

Faith. And many times the fruits in a true Christian be so weake, especially at sometimes, and in respect of our owne feeling, as if we goe by these onely, hypocriticall and counterfeit Faith will be taken for true Faith, and true Faith counted no Faith. But when we conjoyne them, then both give evidence each to other, and both together give such strong and certaine assurance to him that hath them, that they cannot deceive him. And therefore it will doe well if we joyne these one with the other.

If one can goe along with them all, though it be but weakly, yet he shall have better evidence than he that hath but one or two, though they seeme to be in a greater measure, and nothing of some other at all. For hereby many deceive themselves, whilest they goe by halfes, snatching up some things, and nothing at all in many other. First then we will exa-

mine our Faith by the causes of it. If a man be brought along to Faith by those steppes that God brings his to Faith by, that is a good evidence that he hath faith. As if a man be going to a place, and hath beene told by one skilfull in the way, that he must goe by such a Church, then by a tuft of ashes, and a foure way leet, then by such and such a marke: If he goe by these one after the other till he come to the place, he concludes that it is the place, becausse hee came by every of those markes which before were told him: not by some one or two, but all of them one after the other; and not by things like them, but the selfe same he was told of. And so also we may be assured that we are come to have true Faith, when we can discerne in us the markes and signes of it concurring together.

The steps by which God bringeth a man to Faith by the work

in

ing of the Law and the Gospell, I have handled at large. I now referre them to three heads, Illumination, Humiliation, and Desire after Christ. First for Illumination; God enlightens the understanding with the sight and knowledge of the miserable state wherein we stand by reason of sinne and punishment, and our unabilitie to get out of it of our selves. And this not onely in generall, but particular, that that is my state. And then by the Gospell enlightens him with the knowledge of the doctrine of Redemption by Christ, as, that God hath of his free grace appointed a sufficient meanes of salvation by Christ Iesus, and that by his death, and sufferings, and obedience, &c. and that he hath done this, though not for all yet for all beleevers, and onely for, beleevers; and that he may have his part in it, if he can beleeve. And though this be but small,

yet it is the first step, and not to be left out; for many come not thus farre. As for all ignorant persons that know not these things in some sort, they have no Faith; and if they thinke they have, it is a vaine shadow, and no such matter, nor possible. And therefore ignorant persons must be rowzed up to know these things.

Next, God humbles all that he will worke Faith in; and first he smites them with terrour by the Law, for the miserable state they see and feele themselves in, and casts them downe, though not all in like degree, as I have said before: then the Gospell offering mercy and speaking so kindly to all, though never so bad, if they doe not exclude themselves, that breakes the heart with griefe for sinning against so patient a God as God hath been to him all his dayes of rebellion, and that now offers him mercy. Thus he is in a holy despaire of any helpe of good

good in himselfe, and is ashamed and confounded in himselfe, willing to take any course that God shall prescribe him; saying with the Jaylour, *Act.* 16. 30. *What shall I doe to be saved?* but resolving never to goe backe to his old course, or to doe as he hath done. And thus he is cast downe weary, sicke, and lost. Ezra 9. 6. Dan. 9. 7.

Thence God brings him to a desire after Christ, and to have pardon in him, and the favour of God. Not a cold lazie wish, as of *Balaam*, that he might die the death of the righteous, without any indevour to live their life: but the panting of the heart, sighing, longing, and groning, as the Hart brayeth after the river of waters, *Psal.* 42. 1. Which inward longing and desire of the heart, is expresst and uttered by humble confession and condemning of himselfe, and with earnest cryes for mercy, as we see in the example of the Publican and the Prodigall. And

And then he further worketh in him that hungring after Christ, and thirsting that can abide no delay, but breaketh through stone-walls, useth all meanes of obtaining Christ, and preferres him before all the world. And maketh him willing and ready to sell all, to buy the Pearle, that is, the most profitable or pleasing sinnes.

*Vse.* Now let us try our selves faithfully, by these two latter signes, and the particulars of them, and as our heart maketh answer, so make use of it. If we cannot deny, but God hath thus dealt with us, then who dare speake against this? And therefore if this be your case, you must take knowledge of it, and be comforted, seeing they are much to be blamed, who though they cannot deny, but that it hath beene thus and thus with them, yea still doubt they have no Faith, and thinke that they never begun right. For

what

what would these have to certifie them? Is there any thing more sure to be built on than the Word of God? and be there not many promises made to such? and will not this serve your turnes?

It is true I grant, that it is good making sure of the foundation, and herein one cannot be too carefull; yet when it is well, it is wel. If one have digged to a firme bottome, & cast out all the light earth, and then have laid the foundations and grounsells of his house, and every body, and even skilfull workeman say it is well, shall one yet goe and pull it up againe, and say one cannot be too carefull? such an one may justly be thought weake and childish: so is it also in our spirituall building.

There are therefore two extreamities here to be avoyded; the one to be careless inlaying a good foundation; the other out of needlesse scrupulosity to spend

all our time and paines about it, and never to goe forward in the building, that we may finish it. And at this passe the devill holds many a long time, which is very unprofitable, and they complaine of their dulnesse, and many other faults, when this doubtfulnesse and unbeleefe is the maine cause thereof.

But where these proceedings have not beene (as in how few are they to be found) there is no Faith; and therefore such remaine in the state of condemnation to this day. In which case there are very many remaine at this day, seeing few be humbled; many continue prophane persons, others onely civilly righteous persones; and some are onely slightly humbled, and having got comfort are never more grieved, whereas a true beleeuer even after faith, grieves still for his daily sinnes, whereas these thinke it enough that they were once gri-

ved

ved, and therefore now grieve no more for their daily treſpaſſes. How few can be brought on their knees? or to trouble themſelves in comming to a holy deſpaire in themſelves, and how few come to be teachable, or to make an holy uſe of what they have learned?

Oh they are too jolly, they cannot away with any ſuch ſad matters; and will they reſerve it, till they may have it in Hell, world without end.

How few alſo (as it might eaſily be ſhewed) are they that come to any other deſire after Chriſt except lazie wiſhes? for why, they have no ſenſe of their owne miſery.

How few come to thoſe humble confeſſions and heartie cryings to God for mercy, but content themſelves with that late and lazie *Lord have mercy upon mee*? Some feele in themſelves ſlaſhings at ſtarts and fits, after a ſtirring Sermon,

Sermon, or after they have been in the house of mourning, or seene some heavie hand of God, or are in some affliction: but how few attaine to that high prizing of Christ, & that thirsting after him? Oh no, they prize at too high a rate, other bables of profits and pleasures, to make high account of Christ. Others will, as farre as they can, have Christ and the world together, but if they must needs part with one, they wil leave Christ rather than the world.

And whereas Christ requireth that they should sell all to purchase the pearle, they will part onely with some, but not all, and so God and they part. And surely well worthy is he to lose his part in Christ & all his benefits that prefers any lust before him & the favour of God; These set too base a prise on Christ ever to haue any part in him.

And here we might well take occasion

occasion to lament the misery of most people, whom God hath made happie in the meanes of Faith and salvation, onely they make themselues negligētly and wilfully miserable, for want of grace to make use thereof. Here then such people are to be exhorted that they would bethink themselves, and while life and meanes of grace last, that they lay about thē to be possessed of this unvaluable pearle, which if they get, is sufficient to make them happie alone, & if they misse it all things else will doe them no pleasure.

By the plētifull meanes which through Gods mercy we enjoy, he maketh us more happie than most of the world. But by our owne carelesnesse and contempt wee will make our selves more miserable than they. The Lord open peoples eyes.

Moreover, we may know that we have a true Faith by the companions

panions and fruits of it, which I will here briefly goe through. Some be markes and companions of a Faith that hath attained some degree and strength. And in this number is peace of consciēce, which if it be sound is an evident signe of a strong faith, as might (if it were needfull) bee shewed at large. For it might be proved by Scripture, that Peace comes from Beleeving, and that it must needs bring strāge peace where trouble was before. And howsoever there be a counterfeit of this peace in hypocrites, yet when tryals & tentations come, it will soone vanish, and so easily be discerned from the true peace of the faithfull.

*See* Gouge *on the Eph.* 6 17. *in the point of Faith.* *And* Rogers *Treatises of the eight companion of Faith.*

And joy of the holy Ghost *unspeakable and glorious*, 1 *Pet.* 1. 8. Also thankfulnesse to God, as *Psal.* 116 12. and *Psalme* 103. 1. Now what counterfeit of it is in the hypocrites or wicked, and how it differs from their joy, and how

how it may be interrupted: how alſo we are to admire at the unſpeakable goodneſſe of God, both for the greatneſſe of the mercy, the rareneſſe of it, ſeeing it is granted to ſo few: Alſo at his daily bearing with our weakeneſſes & faults, Theſe are points already hādled by theſe Authors I laſt quoted, and therefore for more brevitie ſake I referre the Chriſtian Reader unto them.

Another companiō of a ſtrong Faith is bold confeſſion of the name and truth of God, even before the enemies thereof.

Alſo contempt of this world, willingnes to dye, and longing to be at home with the Lord Ieſus.

But beſides thoſe markes of a ſtrōg faith, there are other ſignes of the ſmalleſt meaſure of true faith. And here me thinkes every mans heart ſhould worke in his belly while he is reading or hearing them, for feare he ſhould be

ſhut

shut out by them, therefore marke them, & try your selves well and throughly by them.

Fist, a purified heart, *Act.* 15. 9. and a change wrought in it from the love of all evill, to the love of God & all his commandements.

Secondly, a reformed life in one thing as well as in another, little as well as great, to God as well as to men, secret and openly; and that not by fits, but at all times, in earnest endevour at least.

Thirdly, love to God, declared by our care to please him, our feare to offend him, our griefe when we have done amisse. And also love to them that love God.

Love for his sake to all men, and even an endevour to love our enemies.

Now this love towards others is declared by doing good unto them accoding to their need and

our

our owne abilitie, and by forgiving them that wrong us.

But especially we shall shew that we have a lively Faith by loving the Saints in whom Gods Image shines most, and who are most deare to God, and from whom we may get most good.

And those that be not yet, to seeke to winne them on, especially them under our care, or such as are neere to us; as parents their children, & children sometimes their parents, one neighbour another: as *Mat.* 9. that invited his fellow Publicans to meet our Saviour Christ at his house, and *Act.* 16. the Iaylor that called in all his family to the preaching of *Paul* and *Silas*. *Psalme.* 51. 13. Then shall I teach transgressors thy way, and sinners shall be converted unto thee. *Isa.* 2. 1. So *Philip* being called, findes *Nathanael*, and bringeth him to Christ, *John.* 1. 45.

Another signe of Faith, is when those

those that beleeve have an earnest desire after more faith; and therefore a care to use the meanes for that end and purpose. For finding themselves weake, and the divel busie in opposing their Faith, they desire to have it strengthened: and having gotten some assurance, they desire a stronger, as *Gedeon* beginning to beleeve, askt a signe and then another, as the Eunuch, *Act.* 8. and having tasted so sweet a thing, they desire more of it: and therefore they long for the meanes from Sabbath to Sabbath, Sacrament to Sacrament, and for good company.

Also true Faith is jealous of it selfe, and desires to try it selfe, and is willing to be tryed by others; and the most searching Ministrie pleaseth him best that hath it, or the Minister or friend that will sift him most throughly.

*Vse.* The use is, that every one of us tri

trie our ſelves, by theſe ſignes: And if our hearts can ſay in God's preſence without diſſembling, that both God hath thus brought us along, and then that we finde theſe companions laſt named, then know, that GOD hath wrought true Faith in you, and done that for you that he hath done for few, that ever were, are, or ſhall be, and that which is of more worth than the whole world. Take knowledge of it that you may be thankfull, and comfort your ſelves: you ſhall have enough to doe, to nouriſh it, and walke worthy of it, and to goe through this evill world, though you doe not ſtand with ifs and ands, being doubtfull and uncertaine whether you have Faith or no. The Devill labours to hinder you from proceeding, ſeeing he could not let your comming thus farre. It is a great hinderance to profitting, when people are not reſolved whether they have yet any

any Faith: If you can abide the weight of the Sanctuary, cõclude upon it; you can have no surer ground to build on than the Word of God.

You complaine of dulnesse, when your selves are the cause: for what life to or in dutie can there be, where is such doubting of Gods love, and your good estate in grace? where these things be, know that there is true Faith; men doe not gather Grapes of thornes, nor Figges of thistles, *Matth.* 7. 16.

*Vse* 2. Againe, if there be no Faith, but where these antecedents and consequents be, then I testifie to the world, that there is very little Faith in the Land of *England*, as might easily appeare, if I should goe over the severall fruits of Faith before specified. For how few have purified their hearts? how few have any earnest endevours, or any hungring or thirsting after Christ and his righteousnesse?

ouſneſſe? how many have their hearts fraught with the love of all evill? how few either reformed at all, or but where they liſt, and by fits?

And yet whoſoever lives in any one knowne ſinne, let him know to his face, he hath no true Faith. By which it appeareth, that there be but a few beleevers; the more ſhame for them that have had all theſe meanes.

How few are there that love their neighbours, ſeeing all contraries to love abound, as hatred, debate, oppreſſion, deceit, wrong doing, unmercifulneſſe, revenge, backbiting, ſlaunder? and as for love to the Saints, that they doe indeed as a dog loves a pitch-fork, ſeeing they cannot of all ſawces abide them.

As for deſire after the meanes; a Sermon, or no Sermon, Sacrament, or no Sacrament all is one; and for being examined, they will none of that, no, they doe not

meane

meane it: These have a figge-tree, but it will be cursed becaule of the barrennesse.

Well, many talke of Faith, but assuredly it is but as Saint *Iames* saith, a dead Faith, that will doe them as little pleasure when time comes, as a dead horse will him that hath a long journey to ride.

*Ob.* Oh have none Faith but such as you talke of?

*Sol.* It shall be as the Lord will; and as he hath set downe in his Word: where these signes be not, assuredly there can be no Faith.

True Faith is a Lady or Queene, attended by a great traine of many excellent vertues: shew me thy Faith by thy workes, shew a great Lady by her traine; even this great Lady Faith by that great traine of graces, with which the Apostle *Peter* saith it is attended,

2 Pet. 5. 6. 2 *Pet.* 1. 5. 6. 7. Vertue, Knowledge, Temperance, Patience, Godlinesse, Brotherly kindnesse, Love,

Love, &c. Therefore that Faith the world talkes on, which is but formall profeſſion of Religion, without all power of true godlineſſe, is but a roguiſh Faith that goeth alone basely, or a raggamuffinly Faith that hath a ſorry rigged reformation, and ſome ſhewes of ſome vertues, but none ſound and ſubſtantiall. The times that we have lived in and enjoyed the Goſpell, may challenge more than ſuch a vaine Faith, which the ſmalleſt meanes and the dimmeſt times might have wrought and challenged.

CHAP.

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CHAP.

## CHAP. IX.

### *Of the Lets and Impediments of Faith.*

Of the Lets and Impediments of Faith.

AND thus much of the signes of Faith: now it followeth in the ninth place, that I intreat of the Lets and Impediments, whereby men are usually hindered from attaining unto it. To which end we are to know, that there be many lets within and without men to keepe them from Faith; and so great, as few ever attaine it. True it is, there be many helpes to faith, especially in these times, and to us above many others: For innumerable numbers there are in the world abroad, who have no meanes at all.

They before our Saviour Christs comming saw all in types and shadowes

shadowes & therefore but dimly, and were to beleeve in a *Messias* to come, whom they knew little of. They in our Saviour Christs time had small helpes in comparison of us. It was a worthy Faith in them that beleeved in Christ, when hee was in his swadling clouts, as old *Simeon* and many others. Also in them that beleeved in him when he went up and downe as a man of no reputation. But wee know Christ to be dead. risen the third day, ascended into heaven, and sitting at the right hand of God in unspeakeable glory, having overcome all his and our enemies: and therefore now it is much more easie to beleeve than in those dayes; And also we have the new Testament, Christ come out of his Fathers bosome, all things so cleere and plaine, plentifull promises, and heaven (as it were) set open: we have the Word and Sacraments, wherein

Christ is crucified before our eyes; the Ministers of God beseeching us to be through Faith in Christ reconciled unto God, 2. *Cor.* 5. 20. We have also many worthy examples of beleevers gone before us, Martyrs and godly men and women among us, that lived and dyed in the comfort of their Faith, and are gone to rest: Many examples likewise of the fearefull judgements of God against unbeleevers. Yet there be also many lets to Faith, and these both from our selves, and also from the divell, and the world.

I The first Let is Ignorance, a strong and invincible bar, seeing there cannot possibly be any true Faith without competent knowledge of the principles of Religion. This is very common, sometimes through the fault of Ministers, that either preach not, or very seldome, or after a flanting manner, soaring aloft above the people

peoples capacitie, and not ſtooping to their weakneſſe, or not Catechiſing and opening in order, and handling the grounds of Religon, without which it is almoſt impoſſible for people to come to ſound knowledge. Some alſo from the people themſelves; for if Miniſters were more defective, yet ther is light in the world, and men might with paines get knowledge: and therefore peoples ignorance is affected and willfull. Some care not for comming to the Word at all: the rich have Oxen, Farmes, Pleaſures to hinder them, the poore ſit by the fire, or lye in bedde, or if they come, they ſit and ſleepe, or looke up and downe, not minding what they heare, & ſo the divell ſteales it all away. Some never thinke nor ſpeake more of it when they be out of the Church.

In which regard the Miniſters of the Goſpell are to be perſwaded, for the love of God, to have

a care and compassion of the peoples soules, in assurance of a blessed reward, and to take paines, and wise and fit paines too, that so if the people get not Faith, yet the let might not be in us.

For the people also, they are to be perswaded to rowze up themselves to the getting of knowledg, that so they may be fitted to attaine unto Faith.

2. The second Let is the light esteeming of the Gospell: As there are few that be cast downe by the Law or be moved, so they make as light account of the Gospell: it is not precious, nay scarce welcome to them. They thinke that God in offering salvation by Christ, and tendring the promise, seekes his owne good and not theirs, and that God should be beholding to them if they receive the Gospell, rather than they to God for making such an offer; whereas they should fall downe and blesse the Lord that ever such tydings

tydings ſhould ſound in their eares.

3. Some thinke it impoſſible to be aſſured of the forgivenesse of their ſinnes, and of ſalvation; and therefore never goe about it. This is but their owne wretched lazineſſe, furthered by Sathan; for it is nothing ſo. The impoſſibilitie lies in nothing but in themſelves; if their proud ſtomackes could but ſtoope, & come downe to ſee and feele their vileneſſe, and to goe out of themſelves, and to ſeeke for ſalvation by Faith in Chriſt, and could but renounce all their beloved luſts, it would be poſſible enough, yea eaſie; but that they will not doe. But hath not God commanded us to *give all diligence to make our Election and Calling ſure*: 2. *Pet.* 1. 10. And is it not then our owne fault if we neglect it?

4. Some thinke it not impoſſible, but exceeding difficult: and therefore like the ſluggard that

wil not put his hand to his mouth, nor out of his bosome, nor goe out into the cold to provide necessaries for the preserving of his life, dieth & perisheth in his sloth; so is it with these lazie Christians in this case, whereas the difficultie (there being a possibilitie) should but whet on their desire, especially seeing it is for a thing infinitely of value, and more worth than all their paines which they take for the obtaining of it. See what difficulties men go through by sea and land for a little pelfe, and shall we be lesse painfull in seeking for the rich treasures of spirituall grace and heavenly glorie?

5. Some thinke it needlesse, because they suppose that they may be saved without so much adoe. A good hope will doe well they say. But if troubles and death come, they shall finde all the assurance they can get little enough to carry them through, yea to

helpe them to mortifie their lusts, corruptions, & carnall affections, or to continue them to a good course.

6. Some be conceited of their own righteousnesse, and so thinke they have no neede to labour much after Faith in Christ; like the Laodicean and Pharisee, and the yong man in the Gospell, *All these have I kept from my youth.* The civill man thinkes to be saued by keeping touch, living orderly, keeping his Church, and paying every man his owne, and by being liberall in giving almes to the poore: and therfore thinkes himselfe in case good enough, without going out of himselfe or making much adoe: what shall they need the Gospell that can keepe the Law? or if they faile in some things, yet by that time God hath set the good against the bad, they hope there will be no great oddes betweene them.

But these men must know and confesse their civilitie, and carnall wisedome and righteousnesse to be dogs-meate and abominable in Gods sight, & cast it all downe, as *Paul* did, or elsthey shall never finde mercy with him as he did. Nay friend, God hath put in a strong barre against a mans owne righteousnesse, so that there can be no going to heaven that way. Doest thou boast of a filthy clout?

Phil. 3. 8.

6. Some are so prophane, as that they will not be stirred by all the terrours of the Law, and so goe not one step to Faith.

Some are cast downe, but weare it out againe, being utterly impatient of the paine and burthen.

Some beginning to sorrow somewhat for sinne, as soone as they feele any, straight cast the whole burthen on Christ, and so never tarry till they come to hunger and thirst after him.

Some

Some ſeeming contrite, and having many good parts, yet ſtand with God for a little, and will not part with ſome one luſt, that ſpoyles all. And theſe never buy, becauſe they will not come to the full price, and God will abate nothing of it.

8. Some thinke if they ſhould begin, they ſhould never hold out, and therefore that they were as good not begin at all. But let ſuch get forth firſt, and make ſome entrance into the courſe of Chriſtianitie, and then take thought for the other after.

9. Some thinke they muſt not onely part with their beloved and profitable ſinne, if they would come to this Faith, but alſo that they muſt take paines to take up a ſtrict courſe of godlineſſe, which will require much labour, and abridge them of many delights and profits, of which they cannot thinke with any patience. And will not thinke you,

the pleasure, comfort, and benfit of Faith pay for all these, and make you great gainers by the exchange?

10. Some thinke they shall be mockt, reproacht, and scorn'd as Puritans, cast off by their friends, huncht at, and jusled to the wals, of which disgraces they are utterly impatient; and the love of the friendship of this world is a great let to many, *Ioh.* 5. 44. And indeed in it selfe it is no small matter to endure all these, if we have no other strength but our owne naturall abilities.

But to these I give this answer, if thou getteſt favour with God, whose soever friendship thou loseſt, yet art thou happie. If thou loseſt preferment, or beeſt jusled and despised in the world, yet thou must rejoyce in thy gaines by Faith; for the time will come, when they that doe it, will wish they had beene thy halfe.

This vile *amitie with the world*

*is the enmity of God. Iam.* 4 4. and he that will have the worlds good will, let him know, he can never have Gods. *We cannot serve God and Mammon, Math.* 6, 24.

Divell.

The divell also will lay in such a number of objections, and stumbling blockes, as we cannot passe by without some paines and difficultie. As he will set before us the falls of professours, and the varietie and difference of opinions in points of Religion which are among those that professe Christianitie. Seest thou not, will he say, that there be some of one, some of another opinion? some thinke that we may be assured of our salvation, some say nay: Therefore never trouble thy head with any thing at all, follow thy businesse and live quietly. Also thou seest that most Noblemen, Gentlemen, and great ones, trouble not themselves with any such thing, nay many Preachers and learned men live at their plea-

pleasure; and therefore be not thou so precise, nor make such scruple.

Also he labours to keepe the faithful preaching of the Word, from a place or people, or at least to make it ineffectuall. Also hee makes them beleeve that they have it, when they have it not, but onely a temporary Faith or presumptuous conceit.

*The World.* The temptations also of the world are great lets to Faith. First the love of the world, and eagernesse after it, lets many from Faith. And how excellently well might many do, if it were not for the world? But that must goe forward, whatsoever the Word, Sacrament, Sabbath, or any thing else doth that cõcernes their soule. They have no leisure to set their hearts on these, for their many and great imployments. Or if they begin, the world puts it out againe, and choakes the Word, and every good thought. More-

Moreouer, the ſmall number that labour after faith or take any ſuch paines to get it, is no ſmall let to the obtayning of it; two in a pariſh, and three in a Towne, one in a Hamlet, and for a man to goe alone, and to be a wonder in *Iſrael*, is a thing much againſt the haire. *Example.*

To goe againſt the ſtreame is hard. But if you will needs follow the multitude, you muſt ſpeed as they doe. You ſhould know that the way to heaven is ſtraite, and few find it, and ſo be content to goe alone to heaven rather than not at all.

Their bad counſell likewiſe is another great let: for they that give ill exãple be as bad of their tongues as in their lives, being ready thus to baite & taunt you. Oh you be ſo preciſe, and ſhall no body be ſaved but you, and a few more? what is become of our forefathers, who made no ſuch adoe, and yet I hope you will not ſay, *Counſell.*

say, but that they are saved? and what shall become of Lords, Ladies, Gentlemen, many Ministers & learned men that doe not thus, and of most part of the people? you will bee wiser than all your neighbours.

This is I cōfesse no small thing to beare and resist. Many of good hopes have from this a great let in their way. Some come flattering, some perswading by worldly wisedome; & will be incensed to anger if you hearken not unto them.

*Persecution.*

If these prevaile not, thus then they raise up Persecution, and as hard measure as the times and lawes will giue leave.

*Vse* 1.

1. No marvell thē so few come to Faith. One would wonder in some respects that all should not beleeve to whom the Gospell is preached, considering the great power of the word of God, and the equitie and mercifulnesse of it, and the forcible reasons it useth

seth to perswade men: As telling men first of their forlorne and damnable state they are in: then of a remedy, & that so sufficient a one, and none excluded but they that shut out themselves, whatsoever their sins haue bin, and to be had, not by grievous penances, or upon hard conditions, but only by beleeving, that is, forsaking our selves & laying hold upon Christ, whereunto it urgeth by such strong reasons from the deadly danger of not beleeving, and the certaine reward of eternall life, if we do beleeve: in these respects one would wonder all should not beleeve. But againe if we cõsider the woefull deale of oppolition that is in a mans heart against Faith and conversiõ, blindnesse, hardnesse, unbeliefe, rebellion, love of sin, hatred of good: and what pullbacks the world affords of all sorts, and how mightily Satan doth oppose it, then wee may won-

wonder that any come to be leeve.

2. If any will come to Faith (which they muſt doe, or elſe they ſhall never come to heaven) then make account to have lets enough, and to meete with an armie of hindrances: and therefore provide your ſelves accordingly, and be couragious and reſolute; for if any thing will hinder you, you will never come to Faith.

And let them in whom this true Faith is, prayſe God, and wondring at his gracious bounty make much of it. Let this be the ſecond uſe, admiring his mercy that he ſhould helpe us thorow ſo many lets.

Let nothing hinder us from getting Faith, for then we loſe our ſoules, therefore reſolve to breake thorow all, and bid the fleſh, world, devill, ſtand backe, caſting off feare, and favour, leaving off beloved ſinnes, taking paines in the godly life, with the reſt

reſt of this kinde, which let and hinder many, becauſe they doe not ſhake them off.

And know that if every of theſe lets be well weighed, they will appeare to be but toyes, ſhewes, and fray-bugges, and not of moment, if you looke over them, and conſider of them in compariſon of the arguments that might lead us to the getting of Faith, we ſhould therefore breake them off, as *Sampſon* the cords, and take leave to ſave our ſelves. But if we be tyed by theſe as a drunken man is hang'd many houres by a buſh in his paths, it is a ſigne that we are left of God to be ſnared and taken; for they that are of God ſtride over them, and like *David* leape over a wall, and are content rather to goe alone to heaven, than with company to hell. Yea though we meet with Perſecution, let it not hinder our Chriſtian courſe; ſeeing *all that will live godly with Chriſt, muſt ſuffer perſecu-*

*secution, and if we suffer with him*
*We shall likewise raigne with him*
2 *Tim.* 3. 12. and 2. 12.

But rather seeing God hath
given us so many helpes, let us
use them carefully, and listen to
Gods reasons which he useth to
move us to faith, which be weigh-
tie; as, his high esteeme of it, his
readinesse to helpe when we go
about it, and the infinite benefits
that come to us by beleeving
and contrariwise the infinite pu-
nishments that come upon unbe-
leevers, both in this world, and
the world to come.

Every one of which reasons is
sufficient to weigh downe all that
can be objected to the contrary.

CHAP

## CHAP. X.

### *Contraries of Faith.*

AND ſo much of the Lets and Impedimēts of FAITH: now it followeth in the laſt place that I intreate of the Contraries of Faith, by which it is moſt oppoſed.

Contraries to Faith.

The Contraries to Faith are Vnbeliefe on the one ſide, and Preſumption on the other; for every vertue is in the midſt betweene two vices, as Chriſt betweene two theeves, as liberalitie betweene covetouſneſſe and prodigalitie.

*Vnbeliefe.*

So is this Faith betweene Vnbeliefe which falleth ſhort, and Preſumption that ſhoots as farre over. Theſe be as two dangerous rockes, and Faith ſailes ſafely to Heaven betweene them both. But moſt ſplit themſelves on the one or

or the other of these: one believ
not where there is a promise, t
other believes where God nev
spake. First I will speake of V
beliefe, which is when men b
leeve not the Word of God; f
Faith hath respect unto the wo
and builds upon it, and believ
it, but Vnbeliefe doth not so.

Now as in Faith there be thr
things, Knowledge, Assent, a
Application, or Apprehension
so there be three sorts of Vnb
leevers, some ignorant, not know
ing the will of God; some know
ing, and not assenting to it, b
denying it; some knowing a
assenting, and yet not particula
ly applying it to themselves. A
of these I will speake severally.

And first of the Ignoran
which be of two sorts; first su
as have no means of Knowledg
as Pagans, that live farre out of t
pale of the Church, and from t
sound of the Word, that nev
heard of the true God, of ma
mis

isery, of Christ Iesus; these not nowing, cannot possibly beleeve. his is one kinde of unbeleevers, ho are under a wofull neceſſi- eof periſhing.

*Ob. Ioh.* 15. 22. *If I had not me and ſpoken unto them, they ad not had ſinne.*

*Anſ.* That is, their ſinne had ot been ſo great: or thus, they ad ſome cloake and colour for eir ſinne, as in the latter part of e verſe. *But now they have no loake for their ſinne.* This igno- nce doth not wholly excuſe a- y, partly becauſe of the light hich we have voluntarily loſt *Adam*; and becauſe it is Gods ſt judgement for their ſinnes, at they have not the Goſpell. hoſe that have meanes, eyther ſſe or more, eyther amongſt the piſts or our ſelves, and yet have competent meaſure of know- dge of the will of God; this is a thouſand times greater ſin, being affected ignorance,

2 *Pet.* 3.

2 *Pet.* 3. 5. An ignorant perſon is but as a horſe in a mans ſhape. An oxe or an aſſe is better than he; for they know all they ſhould do, can, but ſo doe not they; therefore their end will be worſe. It was unhappie for theſe, that their lot fell to live in theſe times and places: for light being come into the world, men ſhould ſeeke after it, and if they doe not, their condemnation ſhall be the greater. Let ſuch know that ignorance is a thing that God hateth and forbiddeth, *Pſal.* 32. 9. Be not like a horſe or mule which have no underſtanding, *Ephe.* 4. 17. 18. 1 *Theſ.* 4. 13. and complaines of ſuch, *Iſa.* 1. 3. *The oxe knoweth his owner, and the aſſe his maſters crib; but Iſrael doth not know, &c.* & *Iſa.* 28. 9. whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? and oftentimes threatneth to puniſh, rendring this reaſon, *Becauſe they know me not, ſaith the Lord.*

An

nd againe, God will render engeance against all that doe not now him. It is the mother of all rrours and hereſies, not (as the apiſts falſely affirme and teach) e mother of devotion; for if e people be blinded with igno-nce, it is eaſie to make them be-eve any lies.

Secondly, ſuch as know the Word of God, but acknowledge ot the truth of it, but deny it: lewes and Turkes that acknow-dge the old Teſtament, and de-y the new, and Ieſus Chriſt the mme of both: Papiſts that ac-nowledge Chriſt but in part, aking him but a part of a Savi-ur, by joyning partners with him all his offices.

Alſo Atheiſts and Epicures at deny all, God or Devill, eaven or Hell, and the immor-alitie of the ſoule. The family of ve that turne all the Scriptures nto an allegory, and ſo deny all, e alſo a curſed kind of Atheiſts d unbeleevers. So

So also all others that deny either the whole Scripture, or any fundamentall points of Religion &c,

3. Such as know and acknowledge the whole Word of God and every part of it to be true but apply none of it to themselves in particular, to yeeld obedience thereto: and this is grosse unbeliefe, and enough to condemnatio. As when men beleeve in generall the doctrine of mans misery, and acknowledge it true in particular, but are not at all humbled hereby, or driven out of themselves; That know the doctrine of salvation by Christ and of Gods readinesse to pardon and save repentant sinners, and his promises to shew mercy to all that seeke it aright, yet are not moved thereby to desire and seeke Christ with that affection as they ought to doe.

So also when men beleeve the threatnings, in generall against sinn

ſinne and ſinners, but doe not particularly apply them to themſelves, that hereby they might be bridled from evill.. Nor are moved by the promiſes to well-doing, and a godly courſe, in generall, or to this and that particular vertue or dutie, nor are nothing induced thereby to take up that courſe of godlineſſe, or the practice of this or that dutie in their owne lives.

This ſinne of Vnbeliefe is oft forbidden in Scripture, as by our Saviour Christ to *Thomas. Ioh.* 20 27. *Be not faithleſſe, but beleeving* *Heb.* 3. 12. *Take heed brethren, leaſt there be in any of you an evill heart of unbeliefe, in departing from the living God.*

So the people are oft reproached for it, *Pſal.* 106. 24. *They beleeved not his Word:* and our Saviour Christ doth oft rebuke it in his Diſciples, *Oh yee of little Faith* *Math.* 8. 26. and *Luk.* 24. 25. *Oh fooles and ſlow of heart to be-*

*leeve all that the Prophets have spoken.* And this is a greater sinne than the world is aware of. Men thinke theft, murther, drunkennesse to be hainous, and indeede so they be; but unbeliefe is farre worse: for it is the mother of these and all other evills.

It was the first sinne that crept into *Eues* heart, whereby Satan prevailed over her, when she begun to falter about the Word of God, making a peradventure and doubt of that which God had peremptorily set downe. And ever since it is deeply rooted in our nature, and is the mother of all our other sinnes; as, contrariwise faith is of all obedience. Not to beleeve the mercy of God in Christ, is the cause why we continue still in sinne. As vnbeliefe in the other promises; for men not beleeving that they be the Lords and consequently that he will preserue and prouide for them hence comes couetousnesse, an

all unlawfull courſes of craft and violence, that overflow and beare ſway in all their actions; hence comes running to Witches, and uſing other unlawfull meanes in trouble, &c. or carnall confidence and truſting in thoſe meanes that are unlawfull. What ſinne can you name that comes not from unbeliefe? It was the cauſe of all the Iſraelites murmuring, tempting of God, diſobedience: and of perſecuting the truth, as we ſee in the Apoſtles example, 1 *Tim.* 1. 13.

*Old World.*

This ſinne is woefully rooted in our nature, as we ſee in the example of the old world, which had warning both by the miniſtry of *Noah*, and alſo by thoſe reall Sermons of making the Arke, and ſeeing *Noah* make proviſiõ, and lay in for all creatures, yea, and when they ſaw all creatures come to *Noah* and entred into the Arke, and yet for all this they beleeved not that there ſhould come a Floud.

*Lots sons.* The like example we have in *Lots* sonnes in law, who when they were warned of the destruction of Sodome, they counted it as a mocke, an idle jest.

*Ægyptians.* And this may also appeare not only in the Ægyptians, who saw *Moses* and *Aaron* come with such signes, and then after with such plagues, and yet would not beleeve, that God was God, and would have his people let goe.

*Israelites.* But even in the Israelites themselves, who discovered their notorious unbeleefe, from the first murmurings, when *Pharaoh* encreased their burthens, and after they had seene the signes from God by *Moses* and *Aaron*, and so againe at the red Sea, for all their mightie and miraculous deliverance; Ægypts first borne smitten, and none at all dying or miscarrying in Goshen, and after they had seen many other signes. So againe after they had gone on dry ground thorow the red Sea,

yet if they wanted but a little water, they murmured againe, and to Ægypt they would, murmuring against *Moses* and *Aaron*; Was it, because there were no graves there, that you have brought us out to kill us in the Wildernesse? notwithstanding the Lords promise of bringing them into Canaan, and his confirming it by so many miracles.

*In our Saviour Christs time.*

This also is plainely to be seene in the Iewes notorious unbeliefe, when our Saviour Christ came into the world, notwithstanding all the Prophecies which foretold it, with all circumstancies of it, as time, place, & manner, were fulfilled in him. And though at his Baptisme, a Dove appeared and lighted upon him, and a voyce from heaven was heard, saying, *This is my beloved Sonne in whom I am well pleased, Math.* 3. 17. And notwithstanding *Iohns* testimony of our Saviour Christ from time to time, and his owne mira-

culous workes, such as none ever did; as casting out divells by his word, stilling the Sea, healing desperate and old diseases by his sole word, yet for all this and many other cleare evidences of his divine nature, they hated and persecuted him to death, as a Prince of ill doers. Yea though the Apostles by their joynt ministrie, continued preaching of Iesus, yet would they not be brought to beleeve in him; though also they had seene no small miracles at his death, as the Sunne darkened, the vayle rent, the graves opened, the dead raised. Yea, this unbeliefe is not onely in the wicked, *who say unto God, depart from us, for we desire not the knowledge of thy wayes*, as it is *Iob*, 21. 14. and mutter & cavill against Gods service, saying;

It is in vaine to serve God; and what profit is it that we have kept his ordinances, as it is *Mal.* 3 14?

But

But there is also a roote of it even in the children of God, as in *David* that complained that *his feet were almost gone, and that he had cleansed his heart in vaine, Psal.*73.2. 13. and 1 *Sam.*27.1. doubted that he should one day perish, though he had a promise from God of the contrarie: and in *Zacharie, Luk.* 1.18. and *Thomas, Ioh.* 20. 25.

Now the hainousnesse of this sin of unbeliefe hereby appeares, in that it defiles both our persons and all our actions: yea all Gods ordinances unto us are defiled thereby.

*Odious to God.*

In that also it is a sinne most odious to God, *Heb.* 10. 38. *But if any man draw backe, my soule shall have no pleasure in him.* Where more is meant than spoken, after an Hebrew manner of speech, as though he should say, I abhorre all those that fall away through unbeliefe.

And this must needs be so; for

as Faith giveth much glory to God, ſo unbeliefe the contrary: Faith puts to the ſeale that God is true, unbeliefe makes (with reverence to his Majeſtie be it ſpoken) God a lyar, ſeeing thereby men give no credit to his word, but thinke his word to be wind, his threats but as fray-bugs, and his promiſes as nothing but bubbles and diſſemblings.

Now if an honeſt man cannot endure to be thought a lyar, or diſſembler (for how will he plead with ſuch a one as diſtruſts him?) What, will you not truſt me, what doe you thinke of me?

Nay, if Ruffians themſelves count it ſuch an indignitie, as no leſſe than the ſtab is revenge enough for it, what may the Lord of heaven and earth doe, when ſuch an affront is offred unto him?

How hainouſly will it be taken by that *Amen*, that faithfull and true witneſſe, abundant in good-

neſſ

neſſe and truth, whoſe word is ſo firme, that *Heaven and earth ſhall fall, but not one jot of his word ſhall paſſe unaccompliſhed, Math.* 5 18. whoſe word is not onely a word of truth, but the truth it ſelfe. *Ioh.* 17. 17. who keepes covenant and mercy, and ever did; for whom did God ever deceive? what promiſe hath he broken? kept he not his word with *Adam?* and with *Abraham* fulfilled divers promiſes? as alſo with all the reſt of his ſervants. Whereof it is, that his ſervants have alwayes bin ſo glad, when they have got a promiſe from God, as *Neh.* 1. 5. 8. *Gen.* 32. 9. *Iacob* caught hold of a promiſe, *Returne into thy Country and I will doe thee good.*

*Puniſht it.*

Furthermore conſider, that God hath puniſht this ſinne from time to time. As in the old world fearfully, in *Lots* two ſonnes in law, the Iewes in the Wilderneſſe, who all periſht through unbeliefe, only *Caleb* and *Ioſhua* came

into Canaan, who beleeved and followed the Lord constantly; the rest as it is in the Hebrewes, were shut out for their unbeliefe.

The Noble man also who would not give credit to the word of the Lord by the mouth of the Prophet, perished in his unbeliefe, 2 *King.* 7. 19. 20. also the Iewes thirtie foure yeares after our Saviour Christs time, what dreadfull judgements of God by the Romans came upon them, as never was since the world begun? and they lye under the judgement of God for the same till this day. So the Iewes not beleeving the word of the Lord by *Ieremy*, *Ier.* 44. 28. shall know whether his word shall stand or theirs.

Yea God hath not spared it in his owne servants, as *Moses* and *Aaron*, who for their unbeliefe were debarred from entring into the land of promise, *Numb.* 20.

and

and *Zacharie*, *Luk.* 1. was ſtrucke dumbe, becauſe he beleeved not Gods word.

Yea, the Lord hath prepared a woefull place hereafter for the unbeleevers, *Revel.* 21. 8. that is, for thoſe that ſinne through totall unbeliefe; for there is great oddes betweene ſuch, and thoſe that ſhewed unbeliefe in ſome particulars. So that as this ſinne is odious and diſhonorable to God, ſo moſt hurtfull to our ſelves. It hinders us from many a comfort & bleſſing, which we might elſe have in this world. As our Saviour Chriſt could not doe many workes among ſome for their unbeliefes ſake, *Mark.* 6. 5. And our Saviour Chriſt telleth *Martha*, *Iohn* 11. 40. that ſhee had almoſt loſt the ſight of that glorious worke of *Lazarus* his raiſing, by her unbeliefe.

Thus we loſe the fruit of many a prayer through our unbeliefe; for we are bidden when we pray, to

to beleeve & ſo we ſhall obtaine, *Mark.* 11. And the Word becõmeth unprofitable if it be not mixt with Fsith, *Heb.* 4.2. and ſo of the holy Sacrament.

Yea it is damnable; for who ſo beleeves not is condemned already, *Ioh.* 3.18. and if yee beleeve not that I am he (ſayth Chriſt) you ſhall dye in your ſins, *Iohn* 8. 24. Much worldly griefe, diſtruſtfull care, unlawfull ſhifts, come from unbeliefe: yea many make away themſelves hereby, as we ſee in *Iudas*: & ſo many among our ſelves being in debt or feare of ſhame or trouble, make away themſelves through their vnbeliefe; & this alſo is the cauſe why moſt flinch in time of perſecution.

*Vſe.* This condemnes all theſe ſorts of unbeliefe, & the whole world: for the whole world lyeth in unbeliefe. Firſt, the Pagans are under a neceſſitie of periſhing; for ignorance will not excuſe them,

them, becauſe God made man righteous at firſt, and is not now bound to give them knowledge. So that to them God hath ſhewed ſeveritie, but to us bountifulneſſe, if we have grace to make good uſe of his bountifulneſſe, elſe we may make our caſe ſeven times worſe than theirs. Our duty is to pray vnto God to ſend his word among them, that they may come to the knowledge of the truth, and ſo be ſaved. And a happy thing it were if men wold ſo doe, and uſe all other good meanes to bring any ſuch to the ſaving knowledge of God and his truth. If they had but halfe the mind to it, that they have for backe and belly, it would not be hard to effect it. But eſpecially wo be to thoſe that have meanes and yet be ignorant. Theſe love darkneſſe more than light, & ſo they heate the furnace ſeven times hotter for themſelves. Many ſuch do ſwarme amongſt us, who are ready

ready to excuſe their ignorance by ſaying that they be not book-learned, and that they have other buſineſſe: and theſe in their fond conceits be ſufficient excuſes for them; but let ſuch know, that God will pull of theſe figge-leaves.

2- This alſo condemnes ſuch as deny the truth of God and the Goſpell, even Ieſus Chriſt, as Turkes and Iewes wholy, and Papiſts that doe ſo in part. For ſuch wee muſt pray vnto God that he will take the vaile from before their eyes, and cauſe the light of his truth to ſhine unto them, and thanke God for our ſelves &c. And the like dutie we muſt performe for all other heretickes & dānable unbeleevers. And ſo alſo we muſt returne unto God thankes and prayſe for our ſelves, who hath not onely cauſed the light of his truth to ſhine unto us, but alſo hath opened our eyes to ſee & diſcerne it.

3. It

3. It also condemnes the third sort, which so swarm among our selves, that there are few others to be found. This Nation is an unbeleeving and unfaithful Nation: for universally though people acknowledge the truth, both of Law and Gospel, yet are they moved with neyther, nor driven out of themselves, and humbled by the hearing the doctrine of their misery, nor allured to seeke mercy as they ought by the doctrine of the Gospell. The threatnings against sinne denounced never so fearefully, yet keepe them not from their wicked wayes, nor the promises made to godlinesse, provoke and encourage them to goodnesse. Who is moved at any of these? but though they know them, yet they doe as they list. But let all such take notice of the many threatnings against sin and wicwicked wayes in generall, *Psal.* 1. 6. *Psal.* 9. & 11. But alas, the most

moſt men are ſo farre from lay-
ing theſe threatnings to heart,
that notwithſtanding they have
ſeene execution of theſe threat-
nings upon others, yet they dare
live in the ſame ſinnes. As for ex-
ample, in the ſinnes of Sodome,
which were puniſhed with fire
and brimſtone from heaven. So
of the people of Iſrael, for which
they were carried into captivitie,
2 *Chron.* 36. 16. So of our bre-
thren of the Palatinate & Bohe-
mia at this time. Thus when God
hath threatned heavie judge-
ments againſt particular ſinnes,
yet men are not moved thereby,
but ſecurely & preſumptuouſly
continue in them: as the threats
againſt the breach of the Sabbath
*Exod.* 34 *Ierem.* 17 27. ſo a-
gainſt adultery, *Whoremögers &
Adulterers God will iudge, Heb.*
13. 4. But alas, how few are made
to ſtand in awe, and to keep from
theſe ſins, or are brought to re-
pentance for them, but runne on
ſtill

till as the Horſe ruſheth to the Battell!

So the promiſes made in gene- Deut. 29.
rall to the wayes of godlineſſe, as *Pſal.* 128. 1. *Pſal.* 112. 1. and ſo to particular vertues, as to Faith, Patience, Conſtancy, to diligence in Prayer, to Liberalitie to the poore, eſpecially the Saints, yet who are encouraged hereby to the practice of theſe vertues and Chriſtian duties? No, notwithſtanding we have had meanes of Faith ſo long, yet who will beleeve our report? how few are brought to true Faith in Chriſt Jeſus? Notwithſtanding that God hath ſet ſeales to his Word by mercies and puniſhments on the Land. May we not therefore feare that ſome judgement cannot be farre off, as that God will ſnatch away his Word and beſtow it on ſome other people, which will bring forth better fruits of it, *Rom.* 11. 10. For if God ſpared not his owne people in former times,

times, how can we hope that he will ſpare us? *Deut.* 32. 20. If a man promiſe to helpe us in time of our danger, oh it comforts us greatly: But Gods promiſes in his Word give us not the like contentment. If we have not a pawne we truſt not God, but are readie to flie out one way or other. And for every particular unbeliefe, let us labour to make all men ſee the groſſeneſſe of their ſinne, that truſt God no further than they ſee or feele him. Such ſinne more hainouſly than they be aware of, ſeeing no leſſe than condemnation is the end of all unbeleevers.

Let all men therefore be perſwaded to labour to get this bitter roote to be ſtubb'd up, and to be inſtant in prayer unto God to doe it for us. For it is God onely that muſt roote it out, or elſe it will never be done. To which end let us know that it were better that rats-baine were in our belly

elly than this in our hearts. And herefore let us ſhame our ſelves or it, and ſtrive againſt it.

Firſt, conſider the hainouſneſſe f the ſinne, the diſhonor to God, he hurt to our ſelves.

Conſider againe the infallible nd unchangeable truth of God, nd the experience that others, nd we our ſelves have had of it. or if wee looke into the holy criptures, we ſhall find that God ath fulfilled his threatnings a-ainſt the wicked, and doth dai-y in our times: and alſo his pro-miſes to his ſervants. Have not he damned in hell and many of our companions found God to e true in his threatnings, and yet will not this make us beleeve? which of us but hath found God uſt of his promiſe? and more we hould if we had marked the ame; yea, let the ſervants of God abour earneſtly againſt this; for oh what a roote is in us ſtill? alas ow poore is our Faith? how

great

great is our unbeliefe? If trouble arise we are dasht by and by; we have meanes, oh how joily are wee? but if not, or weake meanes, then how soone are we nipt in the head? How weake are we in the maine promise, and so in the other? oh how it offends God? oh how it hinders us? oh what hurt comes of it even to his best servants who have smarted for it! and how shall we doe for Faith enough to abide the fiery tryall and dayes of persecution?

*Presumption.*

Now we are to consider also of the other extreame, Presumption which shootes over, as farre as the other comes short, as being very bold and confident: where there is no ground or promise.

As when men presume, and make themselves sure they shall be saved, that if roome shall want in heaven, the Prophets & Martyrs must come out to give them place, and yet did never looke one step towards Faith, were never hum

umbled, loſt, ſicke, never felt unger, thirſt, and never found will to part with their luſts to buy the pearle. Now howſoever God hath made promiſe of mercy to ſuch, yet to no other; nay, he hath plainly ſpoken the contrary, namely, *that he came not to call the righteous, but ſinners to repentance, Mat.* 9. 13. that is, humbled ſinners.

Againe, men are preſumptuous when they are confident, they ſhall be ſaved, though they ve in ſome knowne ſinne or innes, and doe as others doe, ſpecially if they be civill honeſt men, though they have no dram of Religiō in them to God-ward, o knowledge, Faith, or ſaving race, when as God hath ſpoke o ſuch thing, nay the contrary, s, 1 *Cor.* 6. 10. *Be not deceived, either fornicators, nor Idolaters, or adulterers, nor effeminate, &c. all inherite the kingdome of God. Mat.* 5. 20. *Except your righteouſneſſe*

*neſſe exceed the righteouſneſſe of &c.*

So alſo when they thinke that they ſhall do well enough, though they walk after the ſtubbornneſſe of their own heart: As the Scribes & Phariſees, who preſumed that they were in good eſtate, becauſe they had *Abraham* to their Father, but *Iohn* called them a generation of vipers, and our Saviour Chriſt told them that the Divell was their Father. So when men cry the Temple of the Lord, and preſume becauſe it is among them, that they may doe well enough, howſoever they live in knowne ſinnes, *Ier.* 7. 4. 9 they are like thoſe among the people of Corinth, whom the Apoſtle bids not to be deceived, &c. 1 *Cor.* 6. 10.

When men (alſo for outward things) are very confident, as that God will provide for them, they are ſure they ſhall never want very confident alſo in their jour-

neyes

neyes, to buy and ſell and get gaine; and they doubt not of it, *Iam.* 4. 13. When yet being not reconciled to God, they have no promiſe made unto them.

So when women are confident in their travell, and in the meane time have no cauſe nor any ground at all, as having no care to walke in the feare of God, and in his wayes, whereas to ſuch onely as thus doe, all Gods promiſes are made. And therefore they which do no ſuch thing have juſt cauſe rather to expect his wrath and fearefull judgements. God ſaid to *Abraham, Walke before me and be upright, Gen.* 17. 1. and then, *I am God All-ſufficient.* And *no good thing ſhall be wanting to them that walke uprightly, Pſal.* 84. 11. And, *ſuch as feare God ſhall lacke nothing that is good.* And, *he knoweth to deliver the Righteous out of trouble*; and how to give *an iſſue to the temptation, that they may be able to beare it.* 1 *Cor.* 10.

Pſal. 34. 9. 10.

1 *Cor.* 10.13. and yet none are so confident for these things, as they that have least right to them.

Also it is great presumption when men are bold to commit sinne, because God is mercifull, and to put off their repentance because though their state be not good, yet it shall be well enough and as well as the best; for God is mercifull, and they will call to him for mercy, and he will hear them whensoever they call (from which presumptuous sinnes *David* prayes to be kept and preserved, *Psal.* 19.12.) when yet he saith the contrary, *Mat.* 7.21, and *Prov.* 1.28. as we see in the example of *Esau*, and the foolish Virgins.

Thus also men presume, when they thinke that they can repent when they list, when yet the Scripture telleth us in *Timothy* that it is God that must give us heart to imbrace repentance, and to come out of the snare of the di-

vell,

well, 2 *Tim.* 2. 26. and *that we cannot of our selves so much as thinke a good thought*, 1 *Cor.* 3.5. Now this is a most foolish sin for men to build without a foundation, to challenge to themselves that which nothing pertaineth to them, to gather and take up that, that was never laid downe for them; for men to be so bold as to make new wayes to heaven, which God never thought of, nor ever entred into his heart.

If this be presumption, and a sinnous sinne, then God be mercifull to the land of *England*; for it is a presumptuous Nation, and so bold, and that without any warrant from God. They thinke most in *England* shall be saved. It is the voyce of Ministers and people. For doe not many Ministers everywhere admit all in their Parishes to the Lords Supper, good and bad, beleevers and unbeleevers, whether prepared or vnprepared? now he that is a worthy

*Vse.*

Communicant ( as none elſe ought to come to the Lords Table ) ſhall be ſure to be ſaved, as having right to Chriſt.

And are not the people likewiſe when Miniſters teach, few ſhall be ſaved and moſt periſh, readie to ſay this is true in reſpect of Infidells and Turkes, but yet the moſt in *England* ſhall be ſaved. And indeed if you ſhould goe into all Pariſhes, even the rudeſt & moſt ignorant, and goe from the Chancell to the Belltree, and aske them if they be not perſwaded they ſhall be ſaved; is there any almoſt make any doubt but that all ſorts, ignorant perſons, civill perſons, prophane, worldlings, hypocrites, all ſhall be ſaved? And if any in ſome places make doubt, it is but a ſmall number that have leaſt cauſe; but for the reſt, either they are perſwaded their caſe is good already, or elſe at leaſt they can make it good when they liſt, for when the

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have but a minde to hold up the finger, and call to God for mercy, they are sure of it. So that all be assured. But upon what acquaintance I pray you? & where and what be your grounds? Nay then you must pardon them, for either they have none, or as good as none; they hope God did not make them to damne them; and that they have not led their life so ill to be damned. Also they are well thought of by their neighbours; and they have great crosses in this world, and therefore they shall have joy in another. Or else they are ready to say contrariwise, that they thrive in the world, and therefore are beloved of God, seeing he bestoweth on them such blessings. And I pray where did God say these should be saved that be thus? They must get to heaven by strong hand whether God will or not, or else come in, and God not know it; for none shall come there with

his good will, but such as come according to his Word.

And whereas they say that God is mercifull; It is true; but yet let them know that som have found him just too, and so shall they also: for of all others, presumptuous persons are the furtheſt off.

Also this Land is wonderfull bold, and confident against all enemies and dangers: Tush (say the most) we have peace with all Nations, and if we should have any enemies, yet we neede not to care for any, if we be true within our selves. Also God hath defended this Nation these sixtie yeares, as in Eightie-eight, and at the Kings comming in, and from the Powder-treason, and so he will doe still, we have no feare.

I acknowledge it to be true, that God had mercy on this Nation formerly, when it had lesse meanes, and more truth of heart to profit by them:

But doth that follow, becaus[e]

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he hath done ſo, therefore he will doe ſo ſtill, eſpecially now when as the Nation growes worſe and worſe; for as the meanes and mercies of God abound, ſo the abominations of our Nation abound more and more: as horrible contempt of God and his Word, prophanation of his holy name and Sabbaths, drunkenneſſe, whoredome, oppreſſion, contempt of Gods ſervants, hating the way of God, and calling it Puritanisme, when men make conſcience to walke in it. Yet we thinke our ſelves happie as having ſuch a godly King, wiſe Counſell, learned Clergie, and ſafe from all danger. And therefore though God call to faſting, we fall to feaſting, masking, plays, wherein Religion and the profeſſors thereof are gybed at and derided. *Iſa.* 22. 12. we live in the ſame ſinnes that Sodome was deſtroyed for, and yet reſt ſecure, and cry peace; and in which the

Iewes lived, and for which they were carried captive, 2 *Chron.* 36. 16. and yet we blesse our selves, as if we were in no danger: yea we are greater sinners than our brethren in Germany, and yet what desolations are sent upon them? though we in the meane time for the same & worse sinnes are not moved to feare. But like sinnes will bring like punishments, *Levit.* 18. 28. And therefore what can be expected but Gods heavie judgements, when as men are growne so impudently prophane, as to make playes against all that in sincerity of heart make conscience of serving God, vnder the odious name of Puritans? and when as others also take delight in seeing and hearing them.

May we not rather feare to speed as *Iosua*, and the Israelites, who when hey had conquered Iericho, next morning hast up to doe the like to Ai, making no doubt

doubt of victory; but when they came there, they were put to flight before their enemies, and thirtie slaine, to the great griefe of *Iosua* and the people. And why? there was sinne among them, that weakened and betrayed them. So we being like them in respect both of their sinnes and vaine confidence have just cause to expect the like issue. Or as *Sampson* who telling his harlot, that if he were thus and thus bound, he should be weake, and when the Philistines came, he rowzed up himselfe, and brake all, contemning all their power and attempts, because he knew his owne great strength. But at last when he brake covenant with God, and told her his strength was in his vow to God of a Nazarite, and if hee were shorne he should become as weake as another man; then shee having cut off his haire and brought in the Philistims, he

thought to have got away as at other times; but all in vaine: for now his ſtrength is gone, and he ſo faint, that he falls into their hands, and is conſtrained to grinde without his eyes and become a ſcorne to all his enemies, whereas if he had beene truer to God, he would have preſerved him from all theſe miſeries.

So when any danger comes we may thinke to ſcape, and doe as before, but we may hap to be deceived. There is too much ſinne amongſt us, and breach of Covenants with GOD, that he ſhould defend and deliver us as in times paſt. The Lord awaken us, that we may ſee our ſinnes, and labour to prevent his judgements by ſpeedie repentance. God calleth us out of our ſinnes, by his yearly afflictions, by the great troubles of our brethren, and waſtings of other Churches to faſting and prayer: but loe the

contrary, joy and gladneſſe, ſlaying oxen, and killing ſheepe, eating fleſh and drinking wine, &c. *Iſa.* 22. 12.

But let us take heed, that we heare not the like doom from GOD which he denounced againſt them: Surely this iniquitie ſhall not be purged from you till you dye, ſayth the Lord of Hoſts; So *Iſa.* 28. 15.

Furthermore, let us take notice of divers other parts of preſumption, as to thinke our ſelves happie, and the Lords, when as we never tooke one ſtep towards Faith, or to attaine any part in Chriſt; to thinke we ſhall be ſaved, and that we be good Chriſtians, though we live in ſome knowne ſinne.

But thinkeſt thou indeed to be ſaved? yea, art thou ſo ſure of it that none can put thee downe? and yet walkeſt thou after thine owne hearts luſts? why know, that the Lord who is truth it ſelfe,

hath ſaid, that *he wil not be merci-*
*full to theſe men that ſhall bleſſe*
*themſelves in their heart, ſaying,*
*I ſhall have peace though I walke*
*in the imagination of my heart, to*
*adde drunkennesſe to thirſt: but*
*the anger of the Lord and his ea-*
*louſie ſhall ſmoke againſt them, and*
*all the curſes Written in Gods book*
*ſhall lye upon them, and the Lord*
*ſhall blot out their name from un-*
*der heaven. Deut. 29. 19. 20.*

Alſo doe you live in ſinne, and
deferre repentance, and thinke
to do well enough, becauſe God
is mercifull, when yet many of
your predeceſſours have found
and doe now in hell finde him a
juſt God? Againe, dare you pre-
ſume that God will be at your
call, whenſoever you hold up
the finger, when as you ſee that
*Eſau* & the fooliſh Virgins found
it contrary; yea, when as you
heare God himſelfe profeſſing,
*Prov. 1. 24. 28.* that *he will laugh*
*at their deſtruction.* who have no
hearke

hearkened to his voyce, calling them to repentance: and that ſhall be the helpe they ſhall have in the time of their need. Thou that reckoneſt without thy Hoſt muſt reckon twice, and once in hell, as it is to be feared, if thou changeſt not thy courſe, No, Friend, no: if ſuch as thou art be ſaved, God muſt make new Scriptures firſt, which he will not doe to pleaſure thee. How dare any preſume to live in many ſinnes, and yet hope? when as they ſee how God caſt out the Angels from heavē into chaines of darkeneſſe for one fault; ſo *Adam* and *Eue* out of Paradiſe for one ſinne; and ſo ſeverely corrected *Moſes* and *Aaron* for one faile at Meribah; *David* numbring the people; *Hezekiah* for ſhewing his treaſure to the King of Babels meſſengers. *Iſa.* 39.6. *Ioſiah* for going to war with ut asking God, was ſlaine. Nay our Saviour Chriſt found him a juſt God,

God, when he ſtood as our ſurerie, thou prepareſt a backe way, and makeſt gates of thine owne to heaven, and promiſeſt great matters to thy ſelfe, but God never ſaid any ſuch thing: Oh vaine Foole! And thou lookeſt for great things from God which be promiſed in his Word but never lookeſt to the conditions to bee fulfilled on thy part: as if a man would occupy a mans land & take all the profits, and never thinke of paying any rent; but ſuch are worthy to beturned out to lie in the ſtreets. Againe know, that many dye upon preſumption, to one of deſperation: Alſo that it is a great madneſſe in men to preſume they can repent whē they liſt, and therefore put it off, when they be called unto it, ſeeing the Scripture telleth us that we be dead in ſinne, and that we cannot thinke a good thought: and ſurely it is to be feared, that God will not give them repentance

tance at laſt, that have deſpiſed it all their lives,

There are thouſands that make no doubt while they live, and at their death, but that they ſhall be ſaved, who yet are no ſooner dead, but the devills take poſſeſſion of their ſoules. But becauſe there is ſome ſeeming ſimilitude betweene Faith and this Preſumption, I will ſet down ſome differences betweece the one and the other: For they differ as much as a rotten poſt guilded over, doth from a thing of maſſie and pure gold,

1. Faith hath a ground from the Word of God, and beleeves becauſe God ſpeakes: preſumption hath no ſuch ground, but onely ſelfe-conceit, the pride of his own heart which makes him thinke that, that is not, and becauſe he hath got ſuch a thing in his head, therefore he is as a man that dreames that he eateth, and when he awaketh is ſtill an hungered.

2. Faith

2. Faith proceedeth from knowledge going before; for a man cannot beleeve what he knoweth not: but presumption is joyned with ignorance oftentimes, and the more ignorāt the more bold according to the old Proverbe, None so bold as blind bayard. For if they knew the law of God the nature of God & themselves they could be so bold.

3. Faith proceedeth from some measure of true humiliation, and from seeing and feeling his own miserable estate. Presumption knoweth no humiliation, but proceedeth from a good conceit of their owne righteousnesse, as in the Pharisee, *Luk.* 18. 11. and the yong man in the Gospell, *All these have I done from my youth*; the Church of Laodicea, *Rev.* 3. 17.

4. Faith is gotten with difficultie. and by many steppes it is come unto. Presumption is bred with a man, and it never cost him

him any labour in ſeeking, ſtriving hearing, prayer, conference, but comes at eaſe, and at once. And yet if preſumption be any Faith (as they that have it conceit it is) it is a very ſtrong Faith; for it is very confident, and yet got at once and at eaſe: the which is proofe enough againſt it: for baſe things grow apace, but things of worth more ſlowly. Preſumption like *Ionahs* gourd comes up in a night: Ill weeds grow with ſpeed.

5. Faith is joyned with doubting, both in the workiug of it, and after: for the fleſh lufteth againſt the Spirit, and there is a continuall combate betweene them in the beleever and the regenerate man, and the devill oppoſeth the Faith of ſuch a one; therefore they are not ſoone ſettled, but are like a man caſt into the Sea, who ſwimming towards a rocke is beate backe oft with waves. Preſumption never had any

and doubting, they never doubted of Gods good will in their lives, they thanke God, and would be loth now to beginne: yea they wonder at a number of fooles that cannot beleeve, seeing there are many who are never troubled with any doubtings, nor know not what they meane. But let such know to their small comfort, that the reason hereof is not the strength of their Faith, but because being wholly carnal, corruption fights not against corruption, and because the devill is no enemy to presumption, but helpeth it forward, and having no doubts speakes ill, for doubtings are a good signe, though an ill thing, as scab'd lippes be; for no true faith but is opposed by doubtings more or lesse, especially at first.

Act. 15. Heb. 10. 22 1 Tim. 1. 5.

6. Faith purifieth the heart, and reformeth the life, abandoning the love of all and every sin; for it beleeveth and applyeth Christ,

Christ, not onely for Iustification and Redemption, but for Sanctification also: A theefe desires a Parliament only for a pardon for his faults, but not for good lawes for better ordering of his life. So a presumptuous person desires to have the pardon of sinne, without any desire to leave and forsake it. The presumptuous man hath a corrupt heart that repenteth of no sin, though it refraine from some; some it lives in, what it likes best; some seeme righteous in the second Table, that yet are shamefully cold, and careleſse in the first. Faith as it looketh for, & challengeth mercy from God, so it is carefull to returne thankefulneſse and obedience to him againe: but presumption lookes for all from God, but never thinketh of keeping conditions on his part. As Faith applies Christ to it selfe, so it giveth himselfe to Christ againe: but the presumptuous or temporary doe not so.

As

As *Herod* gave himselfe not to Christ, but to *Herodias*; *Judas* not to Christ, but to the bagge, &c.

7. Faith goeth attended with many other vertues, as, love to God, to men, especially the Saints, patience, temperance, &c.

Presumption goeth basely without any such companion; for you shall see divers of these that shew neyther true love to God nor men, especially the Saints, that presume more than any other.

8. Faith feeling it selfe weake, and much opposed by unbeliefe, and set upon by Sathan, is carefull to cling to the meanes of the Word, Prayer, Sacrament, that it may get more strength and increase. But Presumption cares little for the meanes: a Sermon or none, one or two, all is one, and the Sacrament only at Easter, he neglecteth the repetition of the Sermons, or prayer, yea he thinketh on no such matter, nay the

leſſe the better: yea, eſpecially preſumptuous perſons never uſe any ſtirring or ſearching meanes, but the leſſe they uſe ſuch means, the ſtronger is their perſwaſion, neither like they ſuch Preaching, for ſometimes comming to ſuch Sermons, they have a little unſetled and diſturbed their thoughts, which makes them ſhy and come as little there as they can. Faith is the ſtronger for meanes: Preſumption is the ſtronger for want of the true meanes indeed, not uſing any more than their owne devotions and blind ſuperſtition.

9. Faith abideth even in affliction, in ſickneſſe, trouble, loſſe of friends, goods, and health, &c. for it ſeeth God ſtill as a mercifull Father, even when he frownes, and can kiſſe his afflicting hand. Alſo it holdeth up its head in ſome meaſure (though not without conflicts) in times of perſecutions and oppoſitions. But Preſump

ſumption faileth at ſuch times, and one pricke of a pinne will let out this blowne bladder. It is nipt in the head in time of trouble, and becommeth like a ſtone as *Nabal*, or ſometimes being awaked out of his falſe confidence it falleth into the contrary extreame, even to deſpaire: As *Iob* ſaith, *Will he call upon God at all times?* So ſay I, *Will he beleeve at all times?* And in time of perſecution his great brags come to nothing, but turnes plaine craven as we ſee in *Peter* for a ſeaſon. Though all men deny thee, yet will not I: I will goe to priſon and dye with thee, &c. yet ſee what it came to: But prevailingly and deadly, in Doctor *Pendleton* example, who after he had zealouſly encouraged Mr *Saunders* to ſtand faſt in the Faith, & not to faint, and profeſſed that he would ſee the laſt gobbet of his own fleſh conſumed to aſhes, before he would forſake God and his truth

*Acts and Mon. p. 1362.*

yet presently after most shamefully revolted and became a wicked Apostate. Faith makes no hast out of trouble by any unlawfull meanes: Presumption careth not much how nor by what meanes deliverance comes, so they be out of their trouble.

By these let every one of us try our selves, that true beleevers may receive comfort; and those that presume may be humbled in the want of true Faith, to wit, such as are bold, without ground, get it at ease, and shew no fruits, would have all from God, but returne nothing to him againe in token of thankfulnesse. It is presumption, the Devill, and your selves, who have beguiled you. If you looke not better to it, and get a better foundation, your conceits like a Castle of come-downes will lie in your necke, and presse you to hell.

And because thou presumest upon mercy by late repentance, and

and crying, Lord have mercy upon me, know, that thousands be now in hell for this tricke; for though God hath promised mercy to the humble, yet not to the presumptuous; and that many such as presume have not had so much time, or if they had, yet God hath pronounced that not every one that saith, *Lord, Lord, shall enter into the Kingdome of Heaven*, *Mat.* 7. 22.

## CHAP. XI.

### *How to live by Faith.*

How to live by Faith.

HAving almost finisht this Treatise of FAITH, I thinke meete to adde yet two things more, as very needfull, to wit, Of living by Faith and, What warrant wee have to beleeve.

For

For the first, how we may use our Faith, & what benefit we may make of it, which is not onely to have it, & to be saved by it when we goe hence, but to live by it here: for we may have use of it at every turne, in every estate we are or may be in, and in all things that we goe about: which is not knowne or practised (not onely not of the world who have no faith) but even of many Christians that have it, and yet know not to use it, and set it on worke in every thing as they ought; and thereby live the worse, and have lesse comfort. As a man that hath a weapon but no skill in handling it, who may be wounded by his adversary for all that.

This is called *Living by Faith*, which is a thing required by God of his people, *Hab.* 2. 4. where God having threatned judgment against the Iewes by the Babylonians, doth afterwards promise deliverance againe, but not yet.

What

What then (may one say) shall become of the people of God in the meane time? They shall live by Faith, and depending upon God, waite for the accomplishment of his gracious promise. The just man shall not onely live eternally by his Faith, but even here also in this life he shall live by Faith, and that a comfortable life notwithstanding many troubles, that he is subject here to meet with.

This living by Faith is to feed upon the severall promises of God made in his Word, and to apply them to our owne selves according to all our needs, and so uphold, comfort, and encourage our selves against temptation, and unto every good dutie. More plainely and fully thus. God hath made promises in his Word to us of all sorts, most precious & comfortable, which he would have us to beleeve and depend on, and that will make our lives comfortable. For

For the Lord knowing that ur lives have many difficulties, emptations, duties to be perfor-ned, and that we are to meete ith many croſſes, hath (purpo-ing to helpe us in all theſe, as alas ie we ſhall fall ſhort) made us romiſes of his ayde, aſſiſtance, rotection, and deliverance, that e might beleeve and waite, till e ſee the accompliſhment of hem; which if we beleeve, they hall be fulfilled in due time to ur comfort; but if we beleeve hem not, we loſe the benefit of hem. God hath made promiſes f all kinds of things, ſpirituall, mporall, and eternall, Spirituall, *that he will forgive our ſinnes, d remember our iniquities no re*; Ier. 31. 34. that *we ſhall be taught of God & have his Law itten in our harts*, that *if e aske holy Ghoſt, he ſhall be given us*; k. 11. 13. that *his grace ſhall ſufficient for us*; 2 Cor. 12. 13. *t he will never depart from us,*

Spirituall promiſes.

*and that he will put his feare in our hearts, that we shall never depart from him*, Ier. 32. 42. that *he will bee with us to the worlds end*, Math. 28. 20. *and that he will finish the worke hee hath begun*, Phil. 1. 6.

And some of these promises he hath made to all Christians, some particularly to some sorts; as to the hungry, that *they shall be satisfied*, Math. 5. 6. to the weary, that *they shall be refreshed*; and to mourners, that *they shall be comforted*, Luk. 4. 18. Mat. 11. 28.

So to this and that vertue, as to Faith, *they that beleeve shall not perish, but have eternall life*, Ioh. 3. 16. *They that trust in the Lord shall never be moved or confounded*, Psal. 125. 1.

To obedience, see the innumerable promises, *Deut.* 28. and *Levit.* 26. besides else-where. To patience, that *the patient abiding of the righteous shall be gladnesse*, Prov. 10. 28. To perseverance, *h*

*tha*

*that holdeth out to the end ſhall be ſaved*, Math. 24. 13. *they that be faithful to the death, ſhall have the crowne of life*, Apoc. 2, 10. To uprightneſſe, *Pſal.* 84. 11. *No good thing ſhall want to them that walke uprightly.*

To the feare of God, there are alſo innumerable promiſes, and to them that love God.

Alſo to every good dutie, as to the hearing the word, *that where-ſoever two or three be gathered together, there Chriſt will be in the middeſt of them*, Math. 18. To prayer, *whatſoever we aske according to his will, and in his Sonnes name, ſhall be granted*, 1 Ioh. 5. 14 Ioh. 16. 23.

To meditation, conference, and to the uſe of the Sacrament, that God will be with us, bleſſing our labours.

Promiſes of temporall things, as, both preſervation from all evill things, as, he *will keepe his under the ſhadow of his wings*, Pſal. 91.

Promiſes of temporall things.

2. 3. watch over and preserve us as the *Apple of his eye*, Zach. 2. 8. *That also he will give his Angels charge of us to keepe us in all our ways*, Psal. 91. 11. That he will save us in the *fire and the water, that they shall not burne or drowne us*, Esa. 43. 2. And giving of good things, *God will not faile us nor forsake us*, Heb. 13. 5. and that *all these things shall be ministred unto us*, Math. 6. 33. *that those who feare God, shall want nothing that is good*, Psal. 34. 10. *that they shall eate the fruit of their labours*, Psal. 128. 1.

Yea in our troubles and afflictions, that he will lay no more on us *than he will enable us to beare*, 1 Cor. 10. 13. *but will give an issue with the temptation*; that *all things shall work together for our good*, Rom. 8. 28. that he will deliver us out of them in due time, *Psal.* 34. 19. *Great are the troubles of the righteous, but the Lord delivers them out of all, &c.*

He

*He will deliver us in sixe troubles, and the seventh shall not hurt us, Call upon me in time of trouble, and I will heare thee, & thou shalt prayse me* Psal. 50. 15. Iob. 5. 19.

Thus also he hath made to the faithfull promises of heavenly and eternall things, as, that after the labours of this life ended, he will translate our soules to his heavenly Kingdome: *This day shalt thou be with me in Paradise*, Luk, 23. 43. And this is implyed in the Parable, where the Angells carry up *Lazarus* soule into heaven, *Luk* 16. *He that overcomes shall inherit all things, and shall sit with me in my throne, evẽ as I also overcame, and am set downe with my Father on his throne, Apoc.* 3. 21. Also of a glorious resurrection of our bodies, *Who shall change our vile body, and make it like to his glorious body.* Psal. 3. 21. *It is sowne in corruptiõ, but shall be raised in incorruption,* 1 Cor. 15. 42. Also of eternall life in both soule

Promises of Eternall things.

and body after the day of judgement, as in 1 *Thes.* 4. 17. *Then we shall be ever with the Lord.* And Math. 25. 34. *Come yee blessed of my Father, inherit the Kingdome prepared for you.* Ioh. 10. *My sheep heare my voyce, and I give them eternall life, and will raise them up at the last day.*

There be generall promises to all that feare God, and particular promises to some kindes of persons, as to them that suffer persecution for righteousnesse sake, *Math.* 5. 11. to the orphanes, widowes, strangers. There be absolute promises, and promises conditionall. Conditionall be the promises of things temporall, which God will fulfill to his children, as shall stand with his glory and their best good. Absolute promises are they of things spirituall and eternall, to wit, that he will not faile to give so much grace to his, as shall be sufficient for their salvation, and at last eternall life. Al-

Alſo there be direct promiſes in the Scripture, and promiſes by conſequent. The direct we have heard, as this alſo which was made to *Abraham* of a ſonne, *Gen.* 18. alſo to *Paul*, that not one in the ſhip ſhould loſe his life, *Act.* 27.

By conſequent, as thus. If we finde any promiſe made to one godly man in Scripture, and no ſpeciall reaſon expreſſed why it ſhould be peculiar to him, then we may take it as a promiſe made to us, as being alſo the children of God. Thus the Apoſtle, *Heb.* 13. 5. diſſwading from covetouſneſſe, uſeth a reaſon from a promiſe which was made to *Ioſhua*, *I will not faile thee*; but yet pertaines to all Gods people.

2. Whenſoever we ſee that any of Gods people have prayed for any good thing, and beene heard, if it were not peculiar to them, we may take it as a promiſe to us, and looke for the ſame: as *David*, Pſal 22. 4. encourageth

himselfe to speede, *Our fathers trusted in thee, and thou didst deliver them, they trusted in thee, and were not confounded, they prayed to thee, and were delivered:* whereby he encourageth himselfe, that if he in prayer can trust in God, that he will heare him too.

3 Whensoever wee see God hath done any thing for his children (which was not peculiar) we should expect that he will doe the like to us; for God loveth all his children, and *whatsoever is written, is written for our learning, Rom.* 15 4. Thus Saint *Iames* exhorting to patience in trouble, useth *Iobs* example, *Ye have heard of the patience of Iob, and have seene the end of the Lord,* meaning that we should have such an end too, if we be patient as he was: as appeares by the reason he renders, *for he is very pitifull and merciful.*

Now then, God having made such excellent and sweete promises of all kindes, our part is to beleeve

leeve & apply them to our ſelves, and they ſhall be fulfilled to our comfort.

And thus are we to doe for our ſpirituall or temporall life, and alſo for our eternall. For our ſpirituall life, for our ſalvation, our ſanctification, and perſeverance therein, and the meanes thereof; for in all theſe ſtands our ſpirituall life, and we have promiſes of every of theſe, which if we beleeve, we ſhall have a ſpirituall and comfortable life.

As firſt for my ſalvation; When I beleeve ſtill, and every day hold faſt this, that I am the Lords (ſo I awake as the Lords to day as well as yeſterday, and ſo lye downe at night, knowing that once the Lords and ever the Lords, and *that whom he loveth, he loveth them to the end*) therefore (I ſay) I hold faſt (by leading a godly life, and renewing my repentance and my covenant with God) the perſwaſion that I am ſtill the Lords,

Ioh. 13. 1.

Lords, as he hath before received me to mercy, and his minde varieth and changeth not. This is to live by faith in one part, and what a comfort is this ſtill to hold faſt my Faith? And that not onely when I feele the favour of God, but when all ſeemes contrary, yet then to beleeve ſtill, is to live by faith; ſo that whatſoever temptation of Sathan, or my owne unbeliefe, or want of feeling commeth in the way, yet to hold out this ſhield of Faith to quench the fiery darts of all Sathans temptations, this is to live by Faith.

So in the matter of my ſanctification I have great uſe of my Faith, to further me therein, both for the avoyding of evill and doing good. For I muſt doe this or that dutie, becauſe I know its the will of GOD, and not doe the contrary, becauſe its forbidden not for this or that ſiniſter reaſon.

Firſt, for the reſiſting of evil

as mine owne ſtrong corruptions; theſe muſt be maſtered: but how? I muſt reſiſt and ſtrive againſt them: but when as I may thinke and feele I ſhall never prevaile over them, then I muſt live by Faith, grounded on Gods promiſes, as, God hath ſaid, *Sin ſhall not have dominion over you. Rom.* 6. 14. his *grace ſhall be ſufficient for us.* And this with ſuch promiſes will encourage us to ſet againſt them, when by Faith we beleeve that God hath promiſed, and will helpe us, and bleſſe our labours; or elſe we ſhall reſiſt with no courage. So againe wee muſt reſiſt the Devill. Yea but what likelihood is there that we ſhould prevaile, he being as he is, and we as we be? Hath God made no promiſe to helpe in this caſe? Yes, he hath ſaid, *Reſiſt the Devill and he ſhall flie from you, Iam* 4 7. So for the world (which we have to oppoſe) God hath told us, that *greater is he that is in us, than he that*

*is*

*is in the world.* 1 Ioh. 4. 4. Now we reſiſting thus by faith in aſſurance of victory, ſhall fight the more comfortably: ſo that if the fleſh object and ſay, I know not how I can eſcape being carried away of the world; the anſwer hereunto is, *Live by Faith.* So for doing the contrary good; God calleth for many duties at our hands: as from the Magiſtate, Miniſter, Houſholder; how ſhall wee doe theſe duties, ſeing wee have no power? *Live by Faith:* for hath not God ſaid, *feare not, I will be with thee,* as to *Moſes, Exod.* 3. & 4. ſo to *Ieremy cap.* 1. Say not I am a child, for thou ſhalt goe to all that I ſhall ſend thee.

So that here is uſe of our faith, to encourage us to go about any duty God calleth for of us, ſeeing he will enable us to it.

So to the dutie of mercifulneſſe, or any ſuch, God hath promiſed *not to forget our labour of love,*

*loue, which wee haue ſhewed towards his name, in that wee haue miniſtred to the Saints, and doe miniſter*, but will reward the ſame both in this world and the world to come, *Heb.* 12.6.

So for defending the truth againſt cavillers, or before Rulers. Alas I cannot tell what to ſay, I ſhall ſhame all. Feare not, but *liue by Faith*. God hath ſaid, *it ſhall be giuen thee in that ſame houre what thou ſhalt ſpeake*, Matth. 20. 19. and, *I will giue thee a mouth and wiſedome, which all your adverſaries ſhall not be able to gaineſay or reſiſt*, Luk. 21.15. But I may be called to ſuffer perſecution ere I die, & alas I feele no fitneſſe nor abilitie to endure the fiery triall. Well, care not for to morrow; do the preſent duties which God requireth, & ſpend thy time well and then leave that to God, and *liue by Faith*: he will giue us ſtrength, whoſe power is perfected in our weakneſſe.

So

So for perſeverance in our Chriſtian courſe, how ſhall we doe this, we ſee no ſtrength in our ſelves, nor likelihood that we ſhall hold out, but have cauſe rather to feare the contrary; for there are ſo many adverſaries which daily oppoſe us, that they may hinder us in our courſe?

And againe ſuch grievous ſickneſſe, long paine, and trouble may be, as I may eaſily ſinke or be impatient. Care not for hereafter, which is a ſinne as well in ſpirituall as temporall things, but let us commend our ſelves to God, aſſuring our ſelves that he who hath begun his good worke will finiſh it.

So for the meanes of grace, as uſing the Word, Sacrament, prayer, meditation, conference, here is great uſe of faith; for what heart can we have to uſe theſe meanes, but when we by Faith uſe them, beleeving that God will bleſſe them to us, for right ends and encreaſe

creaſe of his graces? for he that bleſſeth mens outward labours, will not be wanting to our ſpirituall endevours. This heartens us to take paines in them, yea when we have felt no benefit by them for a time, yet to beleeve, & waite, and uſe them ſtill: So that though Sathan perſwade us to forbeare them, ſaying, Thou getteſt no good by thy hearing or comming to the Sacrament, but rather aggravateſt thy ſinne, and increaſeſt thy condemnation. Well, yet I will uſe them, ſeeing God hath promiſed to be with them that uſe them carefully.

For our temporall life, here is alſo great uſe of Faith: daily it is requiſite, that every one have a calling, in which to live and ſerve Gods providence for his maintenance. Now it is requiſite firſt, that we be ſure that our Calling be a lawfull Calling.

Secondly, that it be our Calling and not anothers into which we haue

have intruded our selves; for then if it be an unlawfull Calling, or not our Calling, we can looke for no blessing. But if we have our Calling from God, and walke in it with a good conscience, then may we first assure our selves of Gods protection, who will care for us himselfe, and hath given his Angels charge to keepe us in all our wayes, and therefore may be comforted whether we be at home or abroad, on horsebacke or on foot: in respect of our selves, night & day that God will watch over us, and no ill shall fall out; and for our charge also and family in our absence, so long as we are called by God to be from them, as the Lord promised, *Exod.* 34. 23. 24.

If I goe by Sea or Land in great danger, oh what shall I doe? *live by Faith* in Gods promise of protection, in all thy wayes, as *Ezra* 8. 25. and 31. compared: so *Iacob* when he heard that *Esau* was comming

comming against him, prayed, beleeved, and went on.

So for succesſe in our lawfull buſineſſes, when we have uſed the meanes, and commended the ſame to God by prayer, we ſhould *live by Faith*, and take no carking care for the event, for this is to overload our ſelves needleſly and vainely; and it is GODS part, which we ought not to incroach upon, but leave it to the ordering and diſpoſing of his wiſe providence, and being aſſured that he will give that ſucceſſe that ſhall be beſt, wee ſhould reſt in this, and quiet our ſelves.

So when we are about a bargaine, we ſhould uſe the beſt and wiſeſt lawfull meanes we can, and then commit it to God, and ſo be arreſt, and avoide thoſe ſorrowes that the world pull upon themſelves, pining themſelves with care, and caſting in their heads, and breaking their ſleepe: oh but how if I ſhould not have this bargaine,

gaine, if any should come be-
tweene me & home, if the par-
tie should not be at home whe-
I send, or will not stand to hi-
word? how if this and that shoul-
come betweene and hinder m-
bargaine?

So for time to come, we mu-
leave that to God, fayling of n-
lawfull meanes, but yet usin-
them without any carking car-
How shall I doe if I should b-
lame, when I am old, or wha-
shall I doe when my lease is out
*live by Faith*, and God will pro-
vide against all these doubts an-
difficulties.

So for our children; how sha-
my children do for maintenance
let us goe as farre as we can, an-
leave the rest to God, who is al-
sufficient to provide for them
and to perfect all that wherei-
we are defective. And this w-
shall finde to be a great quietnes
to our mindes.

So when crosses come, there
gre

reat uſe of our Faith. The Lord
ath thus diſpoſed of it, he will
me all to good, & lay no more
pon me than he will enable me
o beare, and make a good end in
s due time. And ſo whether we
ave meanes or none, little or
reat, yet we ſhould *live by Faith*,
aving the promiſe of a ſtrong,
erciſull, and juſt God, and not
mit the Lord for the time of our
liverance, nor for the meanes
hereby wee ſhall be delivered,
ut leave it to him, depending
pon him, who hath ſaid, he will
ot faile nor forſake any of his,
nd if they call on him in their
ouble, he will deliver them.
nd ſo be patient and waite with-
ut diſcomfort or breaking out
o murmuring & impatiency;
e ſtill waite, though help come
ot by and by, and ſo ſoone as
ou expecteſt and deſireſt.

So alſo in reſpect of our eter-
all life, we muſt *live by Faith*,
mely, that we ſhall one day
come

come to it, and herewith enco
rage our ſelves in our painefull
bours, and all the croſſes of t
life, knowing and beleeving th
heaven will pay for all, and th
our momentany and light affl
tions ſhall be abundantly reco
penced by that eternall weig
of glory, which they cauſe u
us.

In the end of our life we ha
alſo neede of Faith to aſſure o
ſelves of a happie departure, a
be bold to let our ſoules go
knowing (though devils ſwar
in the ayre like flies) yet the ho
Angels ſhall carry up our ſou
into the joyes of heaven; and a
we may commit comfortably o
miſerable body to the grave,
aſſured hope of a joyfull reſ
rection unto glory and bleſſ
neſſe, and ſo of eternall happ
neſſe with God both in ſoule a
body for ever.

This *living by Faith* God
quireth, and bids us we ſhou

t our Faith to uſe; as *Epheſ.*6. we are commanded to take it us as a ſhield, ſo that we ſhould t onely have it to be ſaved by, t daily and hourely to uſe it, and e by it.

Thus have the holy ſervants of od done in all ages, e *Abraham* er God had made him a be-ver, is called out of his Coun- from houſe and home, and ndred, to goe whither God uld ſhew him, but he knew whither; ſo that as blind-kes follow their guide, ſo he lowed God, and *lived by faith.* So it was promiſed him that in ſeede ſhould all the Nations of earth be bleſſed, and yet he d no childe, nor no likelihood any; he being old, and his wife old, and barren at beſt, yet he ceived and waited upon God the accompliſhment of his miſe, and conſulted not with on, but caſt himſelfe wholly on Gods word and promiſe, and

and at last had *Isaac*. And when he had him, in time he is bidden to goe and offer him up to God notwithstanding this (the Messias being to come of his seede) crost his salvation, and of all the world: and yet he obeyed, and for the promise let the Lord alone for that; knowing that he that made it, was able to keepe it, and to breake it, his truth would not suffer him. Being asked, *here is the wood, but where is the sacrifice?* he answered, *that God would provide one:* Oh unspeakeable Faith!

*Noah* also *lived by Faith*, as we see in his story, both in making the Arke, and getting in of the creatures: he disputed not how shall we ever be preserved in this stench of the creatures in the Arke? nor what should become of them when all were drowned: he made no such questions, but did all in Faith, went in and continued there by Faith, and came out by Gods appointment.

S

So *Isaac* lived by Faith, waiting for the promise of a seede, in whom all Nations should be blessed; the which came not of twenty yeares after, and yet he waited, not changing his wife, nor taking any other, but relied upon God by Faith in the use of lawfull meanes. And so beleeving hee conveyed the blessing to his posteritie by Faith.

*Iacob* did so in all his troubles, in going downe to Mesopotamia, in returning when he heard of *Esaus* comming against him with foure hundred men. For then did he comfort and strengthen himselfe by grounding his Faith upon Gods promise; *O Lord, thou that saidst returne into thy country and to thy kindred and I will deale well with thee, deliver me I pray thee from the hand of my brother*; and so using the meanes, he went on. But how should he scape his fingers? God promised to do him good, that is enough for him.

And

And thus he gave commande-
ment to be buried in Canaan, in
token of his Faith, beleeving tha
his posteritie should inherit tha
Land in the time appointed by
God.

So *Ioseph* gave commandemen
of his bones, and *Moses*, *Heb.* 11.
25. 26. *David* likewise notably
lived by Faith, in all his troubles,
as it is to be seene in his Psalmes;
in greatest dangers commending
himselfe to God, and refusing to
help himselfe unlawfully by hur-
ing *Saul*, because God had pro-
mised him the Kingdome: *Though*
*an hoast* (saith he) *pitched against*
*me, yet mine heart shall not feare,*
*Psal.* 27. so *Psal.* 23. 4. Not but
that sometimes his Faith was sha-
ken a little (for neither he nor the
rest had beene men if they had
beene perfect) but they recove-
red it againe, and lived by Faith.

So he did notably discover his
living by Faith, 1 *Sam.* 30. 6. For
when the Philistines had burnt
Ziklag,

Ziklag, and the people readie to stone him, it is said, that *he comforted himselfe in the Lord his God, and said, Into thy hands I commend my spirit: thou hast redeemed me O Lord God of truth, Psal.* 31. 5.

So *Nehemiah, cap.* 1. when he heard of the misery of his people, fell to prayer, clinging to a promise that he knew made by God, that he had read and markt out of Deutronomie, *cap.* 30. *vers.* 4.

So *Ezra* would not aske the King a guard to goe with them, though the way were full of danger, but committed himselfe and his company by Faith to Gods keeping, *Ezra.* 10.

And *Mordecai* discovered his faith in his speech sent to *Hester, Hest* 4. 14. namely, that if shee failed to speake to the King in the behalfe of her nation, God would find deliverance to his Church some other way. Some other way? which way trow you did he see? nay that he could not tell:

Indeede if shee had used her best skill, it had been much to expect a recalling of such a decree, and there had beene use of Faith. But though shee should faile, yet to beleeve God would help some other way, this argued a great Faith. And why was he so confident? becauſe he knew they were the Church of God; & therefore that they could not be cut off.

So *Eſter* her ſelfe being thus urged, uſed the meanes, and ſaid, If I die, I die, I will doe it by the helpe of God; a worthy Faith, as we would eaſily ſee if we knew and weighed well her caſe. Such a Faith was in *Iob*, that ſaid, *If God killed him he would put his truſt in him*, Iob 13.15. Thus alſo *Paul* lived by Faith, both for ſpirituall life, *Rom.* 7. 25, *I thanke God through Ieſus Chriſt*; and for temporall life, 2 *Cor.* 1.10. *Who hath delivered us, in whom we put our truſt that he will deliver vs*; and for eternall life, 2 *Tim.* 4 7. 8

*Hence*

*Henceforth is layd up for mee a Crowne of &c.* 2 Tim. 4 18 *Who will deliver me from every evill worke, and preserve me to his heavenly Kingdome.*

So the Martyrs, as appeareth by their courageious and faithfull speeches in extreamities of danger: As, that if God sent no meate, he would send no hunger: That their enemies could doe no more than God would suffer them; and that either God would abate the force of the fire, or else increase their strength. As also we see this in their faithfull commending their soules into the hand of God: *Lord Iesus receive my spirit.*

So many godly Saints in our times have shewed their confidence by their comfortable speeches both in life and death.

For our further provocations hereto, understand some reasons. *Reasons.*

It is a great glory to God that we live by Faith: For then we make him a God indeed, whē we trust 1

him on his bare word againſt reaſon, and when we ſee nothing to perſwade us, but rather the contrary. Then we make him our God, when we ſo put our confidence in him, and that in proſperitie and adverſity, when we have meanes or no meanes, for our ſoules, bodies, for us our ſelves, and for our friends and family, for this and the other life.

As *Ioſeph* tooke this moſt kindly of his Maiſter, and eſteemed it the greateſt benefit that he could have beſtowed on him, that he truſted him with all hee had, *Gen.* 39. 8. ſo God takes it well at our hands when we truſt him on his word, ſeeing it is a putting of our ſeale unto it; though herein we ſhould doe no more than there is wonderfull cauſe wee ſhould, yet we are weake to doe it: Lord increaſe our Faith, and pardon our unbeliefe. And therefore God hath recorded the examples of beleevers, as taking ſuch plea-

pleaſure in them, as he would not have them forgotten, and for our learning. The contrary, how diſhonourable it is to God, the faithfull and true witneſſe!

2. It is a wonderful benefit to our ſelves, and maketh our life ſweet; For it freeth us from much heart-griefe, carking care, and ſorrow, and much unprofitable trouble we put our ſelves to; as might eaſily appeare, if we ſhould examine particulars. And what a comfort every of theſe is to beleeve them: As firſt for our ſpirituall life, daily to hold faſt the aſſurance of the favour of God. 2. *Reaſon.*

Alſo in the matter of ſanctification, what a heartening is this to reſiſt evill, and to doe any good dutie, when we beleeve God will be with us, in the one and the other, to give us helpe againſt our corruptions, or Sathans temptations, and to enable us to any dutie he calleth us to. So what a comfort to beleeve our perſeverance,

notwithstanding wee thinke of Sathan, and the worlds power, and our weaknesse, and when we heare of the falls of godly ones, who seemed of far greater strēgth than we.

So what an encouragement is this to frequent the Word, Sacrament, Prayer, when we beleeve we shall get good by them? So for our temporall life, looke over the particulars of that, that God will protect and provide for us.

And for our eternall life, what a comfort is it that when our troubles be many and great, yet wee may ease our selves, by considering of the blessed end of all, when we shall enjoy everlasting rest with God in heavē? for there remaineth a Rest for the people of God, *Heb.* 4. 9. *When we shall enter into our Maisters joy.* So in our death, when we can boldly commend our selves, our soules and bodies unto God as unto a faithfull Saviour, who will safely keepe

keepe them to the last day, 2 *Tim.* 1. 12. On the contrary side, what a miserable thing it is, not to have use of our Faith in these things? As, for our spirituall life to be ever and anon doubting we are not the Lords, what a life is this? what heart can we have to strive against our corruptions, or Sathans temptations, when we feare we shall never prevaile over thē? So that we shall never hold out, but lose all at the end, especially if persecution should come.

So for duties to be performed, which (for want of Faith) wee sometimes omit, or withdraw our selves from such duties as we be called to, or doe them untowardly. So what heart can we have to the meanes, when wee doubt we shall get no good by them?

So for our temporall life, what a misery is it to be ever in feare, to goe out in feare, and be abroad with a distrustfull fearing minde?

So when wee have uſed the meanes and prayed, yet to be diſtracted with care, breake our ſleepe, lye toſſing, and ſo waſte our bodies with griefe, and make our ſelves unfit for other good duties. If wee had the greateſt thing in the world in hand, when we had uſed the meanes once, we ſhould lay our heads downe in Gods lappe, as quiet as if wee had nothing to doe: but alas, if we have but a ſmall thing in hand, we ſo trouble our ſelves, as we be unfit for holy duties, and all for want of more Faith.

So in troubles, what a miſery is it to be weake in Faith then? For we hereby fall to impatience on the one ſide, or on the other to be ſtrucke like a ſtone, or ready to uſe unlawfull means, when we cannot beleeve that God will bleſſe thoſe that are lawfull.

So for time to come, what a miſery is it to be alwaies in ſuſpence, & doubtfull of the iſſue of all our labours? So

So for our children, when we cānot beleeve that he who is our God will alſo be the God of our ſeed, & will take care to provide for them, when both wee and all our meanes faile.

So for our eternall life, what a pitifull thing is this, and what wrong to our ſelves, when we are weake and wavering about that in our great troubles, and in the end of our life, when we are going hence?

3. Hereby our Faith ſhall be greatly encreaſed, for, uſe Faith & have Faith, as they ſay of legs and of memory: whereas the not ſetting it on worke is a cauſe that it is ſo weake. 3. *Reaſon.*

4. Thus ſhall the promiſes be accompliſhed, and we get many good things at the hand of God for if we beleeve, he cannot but fulfill what he hath promiſed, and elſe not, ſo that wee miſſe many a good turne by our unbeliefe. 4. *Reaſon.*

*Vse.*

Now if all this be so, then must we needs acknowledge that most men be in an ill case; for few will be found to live by Faith.

First, for the most part they have no Faith; & therefore they cannot live by Faith, Ignorant, prophane, civill ones, worldlings, these are quite without Faith, and some that make better shew, namely, hypocrites, that yet fall short of true Faith,

*False Rules.*

They live by other Rules; as first, by carnall and naturall reason, thinking if they follow their Calling, and pay every man his owne, and live orderly, and keep their Church, that God will hold them excused, if there be somewhat amisse, and they shall bee both blest and doe well here, & bee saved hereafter, or els God helpe. If such should not do well who shall? Nay verily, *unlesse we be borne againe, We cannot see the Kingdome of God.* Ioh. 3. 3- Our whole nature being so vile, as we must

must not be restrained only, but universally changed and made a new, therefore this is a false rule; for our Saviour Christ told the Scribes and Pharisees, that they should not enter into the Kingdome of heaven, nor any other, except their righteousnesse exceeded theirs, & yet theirs outwardly was very strict.

The yong man in the Gospel had done thus at the height, yet there was somewhat wanting to bring him to the Kingdome of heaven, to wit, to sell all and follow Christ, which he could not doe without Faith. Many among the heathens, their Philosophers and wise men among them especially, went thus farre, and yet came short.

2. Also they live by sence onely, and not by Faith; as farre as they see, they will beleeve, but no further. If they have meanes, then they are jolly, if not, then nipt in the head, and shift as they can. It

a false rule.

If God promise to a duty done a reward of blessing, if he stoppe into their hand and give them a pawne, they will beleeve, but if it be but his bare word, (as to re compence what they give to the poore) they dare not take that. Yet if a rich man come to them for fortie or a hundred pound, and tell them they shall have it with increase at the quarters end, they will let him have it cheare-fully, and trust him: If he say, you shall have a pawne also if you please for better securitie; No, sayth he, I will trust you for more than that: if I have but your word, or have it vnder your hand for mortalitie sake it is sufficient. But yet they will not give to the poore, which is to lend to the Lord, though he promise to re-pay it with advãtage: yea though he have given it under his hand. *Esau* lived by sense, chooling the pottage before the birth-right. *Moses* lived by Faith, chooling ra-

rather to be in adverſitie with Gods people, under the hope & promiſe of deliverance out of Egypt, than to live ſtill in *Pharaohs* Court, and there for the preſent to enjoy the pleaſures of ſinne, & preferments of the world.

If they commit their children to a rich man who is their friend oh they are very glad, but not ſo cõfident & comfortable to commit them to God. If a great man promiſe to deliver them out of a trouble, they are quiet & ſecure, but though the Lord promiſe ſo they are not comforted. Now all this is becauſe they live by ſenſe, and what they ſee they beleeve, and not by Faith in God, whom they ſee not: and therefore they wil not beleeve him. If they have wealth to leave their children, they are comforted, if not, they diſtruſt Gods promiſe, & chooſe rather to get riches by deceit, than to reſt upon his word in the uſe of juſt and true dealing.

So

So they live in that course of life, that is most plausible in the world, and not in that whereto God hath made his promise, as *Moses* did. In time of persecution they take the easiest way, and thinke them fooles that lose here, in hope of future gaine.

3 false rule.

3. They live by presumption, making no question but that their state is good, and that God will not suffer them to want, and that he will save them at their death, whē he never said any such thing, nor they be the parties to whom his promises are made. Or else if their case be not presently good, yet they can call to God for mercy, and then all shall be well. What a saucie boldnesse is this to challenge great things of God, which he never promised, to reape where he never sowed? As if one should come to a man and aske him twentie pound, saying, I know you will give me it; Why, (will he say) did I ever promise

promiſe you? if I did, I will be as good as my word, if not, thou art a bold fellow, in preſuming to obtaine ſo groundleſſe a ſuit.

4. Alſo they live after their owne luſts, every one as their heart leads them, either wholly or in part, not croſſing themſelves of their will. It is for their profit, their pleaſure, their minde, and therefore they will doe it. If they be in danger they will help themſelves with a lye, a falſe oath, going to a Witch, and thinke it folly if they ſhould not. Theſe be falſe and wicked Rules, which make ill worke, and lead men to deſtruction. 4. falſe rule.

Now if all this be ſo, then how much may we bewaile the eſtate of the moſt that live among us, in that, after ſuch great meanes of Faith, ſo few will be found true beleevers. For take out the five ſorts that be mentioned *Pag.* 489 who are no true beleevers, and how many will be left? But let us know *Vſe* 1.

know their misery that are without true Faith, and what punishments remaine for such among us as live and die without it.

And therefore Ministers are to be exhorted to preach Faith more carefully, & the people to labour for this above all, and to know by what steps they may come unto it.

*Vse 2.* Secondly, it serveth also to rebuke the servants of God, and such as have Faith, that yet have little use or benefit of it, but live too much by sense ( as was said before and as might plainly appeare if we should examine the particulars,) wherby they dishonour God and draw out an uncomfortable life full of misery oftentimes

Oh what a hapyie life might we lead, if we had this grace to live by our Faith? For what is it that makes us miserable at any time? our crosses, troubles? No, but this, that we cannot depend up-

upon God in these cases, for then we should be quiet. The servants of God have beene chearefull in great troubles, as *Paul* & *Silas* in the prison & stockes at midnight, *Act.* 16. sung *Psalmes*. The Martyrs chearefull in prison, at the stake, in the fire, and have clapt their hands over their heads, to expresse the inward joy of their hearts. But we dishonour God, and disquiet our selves. And this is the reason, because our Faith is no stronger, and we make so little use of it. And this is the cause that we misse many a good thing we might have from God, if we did beleeve.

3. It serveth likewise for instruction, that seeing there is such a comfortable life to be led, that we would labour to grow better acquainted with it.

And to this end first, to know the promises of God scattered in his Word, and that wee gather them together, and get them written

written out, especially such as most concerne us. If wee have an hearbe in our Garden that would ease our griefe, and we know it not, what are we the neerer? And so if we know not the promises, though they be in the booke, what are we the better? If we be to seeke when we have need of them, wee may doe ill, though wee have them in our booke; for though sometimes GOD helpes his servants, that when they know not a promise, as soone as they in their trouble open the booke, to seeke something to stay themselves with, they light upon a most fit place; yet this is not to be trusted to.

2. We should remember them, and by Faith meditate on them, and apply them to our selves, and leane upon them as upon a rocke, fearing more that the earth should reele from us, and give us a fall, than the promises should faile us.

If

If we had a moſt ſoveraigne medicine or cordiall, but have quite forgot where we have laid it, it will little availe us when we ſtand in need to have it preſently applyed: and ſo it is in this caſe, ſeeing it is not enough to have the promiſes, but they muſt be ready at hand, that we may apply them when we ſtand in need.

And ſo ſhould we honour God, finde great eaſe to our hearts in our worſt caſe, and our Faith alſo ſhould daily encreaſe.

3. We muſt beleeve them to be true, as being the words of the moſt righteous God, and apply them particularly to our ſelves, knowing our ſelves to be the Lords, and therefore thoſe unto whom they belong, or els they will doe us little good. For as if we had a Pill, or thing never ſo good for our griefe, if we doubt whether it be good for us or no, and ſo uſe it not, ſaying, O it may be it is not for one in my caſe, it may doe

doe me hurt as well as good, &c. So is it if having the promises of God made unto us, we doe not apply them in time of need.

But this is our great fault, that we know not the promises many of us; seeing they be our Fathers Legacies left us in his Testament, and therefore it is extreame negligence in us that we should not know them. Our earthly Fathers Will we would know, and the divers Legacies in every part of it bequeathed us, but neglect the Legacies left unto us by the Will of our heavenly Father, as though they were not worthy the looking after.

Also we soone forget them, and that is all one as if we had never knowne them: with which fault the Apostle chargeth the Hebrewes, *Hebr.* 12. 5. the cause of their fainting in their troubles being this, that they had forgotten the Consolation, that is, the comfortable promises of God made unto

unto them, for the ſtrengthening of their Faith in the fiery tryall: and we fayle to make particular application of them to our ſelves, and ſo looſe the fruit of them. Oh let us ſtirre up our ſelves better to know and practiſe this holy and profitable dutie of *Living by Faith*, that we may live comfortably here, as well as eternally hereafter.

CHAP.

## Chap. XII.

### What warrant wee have to beleeve.

NOw lastly to the further perswading of men to this dutie of Beleeving, that we have beene speaking of, I thinke fit to shew what warrant we have to beleeve in Christ, whether it be a permission that we may doe so, or a commandement that we must, that if it be a flat commandement of God, we may be the more strongly provoked thereunto. It is not an Invention of man, a Tradition received from our Elders, but the will and commandement of God. The Lord like him that keepes open house, gives leave to all that will to come and beleeve, *Rev.* 22 17. yea because of our backwardnesse he invites men, *Isa.* 55.1. yea he beseecheth us

us to be reconciled to him, 2 *Cor.* 5. 20. least we should doubt of our welcome if we come to him. Nay further, least any out of stubbornnesse should refuse this gracious offer, and so loose our selves, he layes his commandement upon us, 1 *Ioh.* 3. 23. This is the commandement of God, that *we beleeve in the Name of his Sonne Iesus Christ.*

It is one of the commandements of the Gospell, for the Gospell not onely reveales that onely and all sufficient way of salvation, prepared by God, and purchased by Christ for lost mankind, but withall tells the Condition that is requiged of all that shall have part in this salvation, even beleeving, and hath these two commandements, *Beleeve & Repent. Mar.* 1 which is not a generall beleeving, but with particular application to a mans owne selfe, as with promise of life and salvation to them that fulfill them, *Ioh.* 3. 16. *Act.* 2. 38.

Io

so threatning death and damnation to them that disobey them, and doe not beleeve nor repent, *Mark.* 16. 16. *Luk.* 13. 5. Further, *Math.* 17. 5. *This is my well-beloved Sonne, heare him*, that is, beleeve in him and obey him, *Ioh.* 6. 29. *This is the Worke of God, that ye beleeve in him whom he hath sent*, that is, not the worke that he worketh (which is true indeed, but not the meaning of the place) but the worke that he requireth, and that maketh acceptable all our other workes, and without which none other is pleasing to him. And this is the use of that Ordinance of God, the Ministery of his Word, that hereby people might be brought to obey the Gospell in beleeving.

*Queſt.* But are all persons without exception bound to beleeve in Christ, and shall they perish for it, if they doe not? what shall we say for those that never heard of Christ nor the Gospell lesse nor more,

more, as there have beene ſuch in all ages, as the poſteritie of *Cain*, and afterward of *Cham* and *Iaphet*, all out of the pale of the Church of the Iewes, except a few now and then bordering upon the Church, joyned themſelves thereunto. But the body of the Gentiles lived without God in the world, Aliants from the Common-wealth of Iſraell. The time of that ignorance God regarded not, hee ſuffered the Gentiles to walke after their owne luſts. God is knowne in Iudah, *Pſal.* 75. 1. to them were betruſted the Oracles of God, *Rom.* 3. 2. So at this day are many that never heard letter of Chriſt.

*Anſ.* It is like theſe ſtand not bound to beleeve the Goſpell, or ſhall periſh for want thereof, but onely thoſe are bound to whom the Goſpell comes, and is leſſe or more, ordinarily or extraordinarily revealed: For they that be bound to a thing, muſt have the

knowledge, or meanes of the knowledge thereof, by nature or grace, lesse or more.

*Quest.* 2. Whereby shall they then be condemned, for dying without the knowledge of Christ they cannot be saved but perish?

*Answ.* By the Law, *Rom.* 2. *They that sinned without the Law, shall perish without the Law*, that is, the Law written. So they that sinne without the Gospell, shall perish without the Gospell revealed.

*Obiect.* They know not the Law neither, why then shall they be condemned more by the one than by the other, seeing they are ignorant of both alike?

*Sol.* They have the law of nature in them, which is bred with them, which is the summe and imperfect remnant of the Law written, which was once written in their heart in the Creation, which they stand still therefore

fore bound to obey, the knowledge whereof God is not bound to reveale to them againe, but may juſtly condemne them for not knowing and obeying the ſame. Not ſo by the Goſpell, which is ſupernaturall, and come in ſince the fall, and ſo is and ever was, and muſt needes be unknowne to us, except God reveale it. Or at leaſt let this be a full anſwer to this maine queſtion.

Iuſtifying Faith much differeth from that confidence that is required in the firſt Commandement, and which *Adam* had in God in the Creation. For Faith wrought in the heart of a ſinner now called and brought to God, is a going out of the ſoule unto God to fetch a principale of life, which *Adam* had in himſelfe, and loſt by his fall: who had no power to deſire or ſeeke a principle of life in another, ſeeing he had it in himſelfe, nor was it a

fault in him, as now the holy Angells have it not. But *Adam* had, as power to beleeve in God, so a willingnesse to submit himselfe to any course that God should reveale to him afterwards. Now this he lost in the Fall, and a contrary averseness to beleeving is come into us, and an unwillingnesse to submit to the way that God hath revealed.

Now let us know, that a bare want of a power to desire or seeke a principle of life out of himselfe in another, is not a sinne, nor shall any be condemned for it. But for that crossenesse and resistance of the soule, whereby it is unapt and unwilling to beleeve, this is a fruit of Originall sinne, and so is in all, and blame-worthy, and justly condemned in whom it is. Whence it is cleare, That they who never heard the Gospell, shall never answer for not beleeving in it *as revealed or offred*, because it was not so made knowne

to

to them, but yet they ſhall anſwer for that habituall Infidelitie whereby they would have reſiſted it, and whereby they are oppoſite unto it.

*Queſt.* But are all perſons to whom the Goſpell is made knowne, bound to beleeve in Chriſt, and that he dyed for them, and that they ſhall be ſaved by him? then many ſhould be bound to beleeve a lye, for many ſhall never be ſaved by Chriſt.

*Anſw.* They are not bound ſtraight way to beleeve they ſhall be ſaved by Chriſt, but they are bound to beleeve in him, and when they know they truely beleeve in him, then they may and muſt beleeve they ſhall be ſaved by him.

*Queſt.* But is every man in whatſoever ſtate he be, groſſely ignorant, a prophane perſon that lives in his ſinnes, one never humbled, is ſuch a one

bound to beleeve in Christ as he is?

*Answ.* When we say a man is bound to beleeve, we imply that he must use all meanes to have his heart brought to this worke, that is, to receive Christ, and therefore to labour to have his heart broken and humbled, that so he may be enabled to goe out of himselfe.

Secondly, it is cleare (as above) that without these preparations no man can or will beleeve, though still he stands charged with the dutie.

Whence it is plaine, that an unbroken heart stands bound to this dutie under the Gospel, and sinnes in not doing it, and yet it is certaine, he can never doe it unlesse it be broken.

And therefore he presumes and deludes himselfe if he conceive he doth receive Christ, when he never was so truely prepared, and it is no Faith but a fan-

fancie, and a dreame, and therefore he muſt labour to have, his ſoule prepared that it may be implanted afterward, and ſo ſtands charged with the whole, to be humbled and to beleeve, as beeng impoſſible to beleeve unleſſe he be humbled.

If God require Faith of all to whom the Goſpel comes, then what a heavie controverſie muſt GOD needs have againſt this faithleſſe generation in this Land, to whom the Goſpel of Ieſus Chriſt hath ſo long a time ſo plentifully and graciouſly beene Preached, and yet ſo few in whom any true Faith is wrought (as hath beene ſayd before,) though they have not onely leave to beleeve in Chriſt, and are invited and provoked ſo to doe, but ſtatly commanded, and yet how few ſubmit themſelves to the obedience hereof? But as the Precepts of the Law are at *Vſe.*

moſt hands caſt of, ſo are the Commandememts of the Goſpel as little or leſſe regarded. May we not for this univerſall contempt of the Goſpell, feare leaſt God ſhould ſnatch it from us, and beſtow it upon ſome other people that would be more obedient, and bring forth better fruits of it? No doubt there be that if they had this glad tydings brought them, would be aſtoniſht at the excellent greatneſſe thereof, and be as them that dreame, thinking it too good to be true, and after, hearing the truth of it more fully, would embrace it, and leape for joy. And ſo the time was thirtie or fortie yeares agoe in *England*. May we not ſay as our Saviour Chriſt, it ſhall be eaſier for *Sodom* and *Gomorrha* at the day of Iudgement than for us, and that they of *Tyrus* and *Sidon* would have repented in Sackcloth and Aſhes, and ſo have remai-

mained to this day, if they had heard the things that wee have heard?

And a body would thinke that every man among us hearing of his owne woefull estate he is in by sinne and punishment due thereto, and then of so blessed a Remedy so freely offered, to deliver him out of it, and bring him into the favour of God, and to eternall life, one would thinke (I say) every man should runne to it with all earnestnesse, and that the Kingdome of heaven should suffer violence, oh give it me, let me be one, and so our Saviour Christ should be thronged and his ministers, as they that sold Corne in the gate of Samaria, when they trod one upon another, and as Lawyers Chambers and Physitians Halls are, or the Stalls or Shops of those that have some very good and cheape Commoditie to sell. But oh blind earth-

wormes that moſt men are, who minde other things, baſe profits, vaine pleaſures and honors, and this precious Pearle and invaluable Iewell not looked after, they are well without it. A little few, whoſe hearts God humbles, and prepares, they runne to Chriſt and embrace him, and yeelde themſelves in ſubjection to him, or elſe wee had beene layd waſte, and made deſolate long ere now. And for thoſe particular perſons that living under the Goſpell, and call of God, and yet abide in unbeliefe, and harden their hearts againſt the voice of God, and ſweete offer of grace in Chriſt, how great is their ſinne, & ſo (without a ſpeciall change) how fearefull will their damnation be?

When God hath vouchſafed of infinite mercy (who might have beene glorified in all our condemnation and had no need of us) to provide ſo coſtly a way

of ſalvation, as to give his onely and deare Sonne to redeeme loſt and forlorne mankinde: And his bleſſed Sonne Chriſt Jeſus to forſake the glory of Heaven and in the forme of a ſervant to endure the ſhamefull and curſed death of the croſſe, and his Fathers fierce anger for our ſinnes, to ſatisfie his Juſtice, and pacifie his wrath that was due to us, and to fullfill all righteouſneſſe, that wee might ſtand pure in his ſight: And when hee hath ever left, and at this day leaves the greateſt part of the world without any notice or inckling of ſuch a thing, comes and reveales all this whole matter to people in the Preaching of the Goſpel, yea offers Chriſt moſt freely to all without exception of whatſoever ſexe, ſort, ſtate, or condition of people, yea how many or great ſoever their ſinnes have beene or be, yet none excluded: When GOD offers whole

whole Christ to men, his death to take away their sinnes, and punishments, his righteousnesse to make and present them perfectly righteous before GOD. his spirit to regenerate and sanctifie their corrupt nature, and whole man, and so to make them partakers of so many priviledges here and of everlasting life hereafter; and when GOD shall beseech and intreat men to accept this offer, and be reconciled to him, that they may be saved, and that upon no harder conditions then these, to renounce themselves & their former sinnes, and give up themselves to his obedience for time to come: Now when God doth all these, I say (which are strange things as they might be set forth at large) if people give no regard hereto, but sit like Idolls, feele no need of Christ, have no minde to him, much lesse prize him above all, and set their whole

whole hearts on him, as they ought, but minde these base things below, and their sinfull luits rather than him, what monstrous blokishnesse and detestable unthankfulnesse not to be expressed is this? and what condemnation thinke you will bee sufficient for the same? If they that sinne against the Law shall be condemned therefore, what condemnation doe they deserve that sinne against such a gracious voyce, as is uttered in the Gospell? therefore when God threatens to men a fearefull condemnation, he sayth they shall have their portion with unbeleevers.

If a King should send out a pardon among a company of Rebells, by the hand of some of his Court, that if they will confesse their fault, accept his pardon, and promise loyaltie hereafter, as it shall goe well with so many as shall performe these con-

conditions, the King is pacified, and all is well: so, they that will neither acknowledge a fault, accept any pardon or promise loyaltie for time to come, will hee not make out his Warriours, and utterly cut off those obstinate Rebells? Even so will it be betweene God and unbeleeving men and women. If people have sinned never so deeply or long, yet if when the Gospel is Preached to them, they yeelde obedience to that, and humbling themselves, beleeve in Iesus Christ, and Repent, all their breaches of the Law never so many or fowle are done away, and shall never hurt them: though the Law thunder out curse and damnation against every sinne and sinner, yet obeying the Gospel will prevent all. But now if any neglect and disobey the Gospel, and doe not *Beleeve* and *Repent*, then there is no remedy in the world for them:

them: For though the disobediences against the Law may bee healed by obeying the Gospel, yet if the Gospel bee disobeyed, God hath appointed no further board after shipwrack, nor means to deliver us from the sinnes against it, but they shall as certainely perish, as if they had already taken possession of the infernall pit: Nay, I thinke they will not have the face so much as once to aske mercy, after the wilfull contempt of so great mercy, and their owne good. God made them once happie, and gave them a holy Law to keepe, and power to fulfill it, by which they should live for ever: Now they lost this happinesse by wilfull disobedience, and plunged themselves into utter and everlasting misery: Now yet for this God provides a sufficient, though a costly Remedy, and offers miserable men to bee made partakers of it: Now if this also

also be despised, can there be any expectation of further favour? God never appointed a third way, or any Remedy to take away the disobediences against the Gospell, and the slighting of Iesus Christ.

Nay, this unbeliefe is the Master and Mother-sinne of all other. And men in our times shall not be condemned (as I may say) for their swearing, Sabbath breaking, uncleannesse, oppression, and the like, but for not beleeving in Iesus Christ, which is the root of all. And assuredly, let men know, that if they sit like Idolls and blockes, and be not moved at the Preaching of Iesus Christ to beleeve in him, though they be civill, of fayre condition, and free from grosse evills, yet they shall have more fearefull torment in hell, than the most prophane & wicked persons that can be, that have not lived under the Gospell: As our Saviour Christ

Christ sayth, it shall be easier for *Sodom* and *Gomorrha* at the day of Iudgement, that is, they shall have lesse torment than those Cities, *Corazin*, *Bethsaida*, and *Capernaum*, where the Gospell was Preached, and yet it is very probable, that they were not taynt with so fowle sinnes as *Sodom*; neither doe we heare any thing layd to their charge by our Saviour, but that they beleeved nor repented not, though his Preachings and many of his mightie Workes were done among them.

FINIS.

us, not the beleeving of any part of Gods Word; wherefore they that beleeve the maine fully (as they say) and yet have no faith in the inferiour promises, but run to unlawfull shifts, or be utterly dismaied in any trouble; they deceive themselves: if they beleeve the greater, then much more the lesse, *Rom.* 8 32. So one cannot be confident of outward things, and these inferiour promises to belong to him, except it be from beleeving the maine promise to belong to him.

Next to the assent in true faith, followeth that wherein it outstrips the other two false Faiths, *viz.* a particular application of the Word of God, especially the promises, even the promise of life and salvation by Iesus Christ to a mans own selfe; for as Hypocrites beleeve the threatnings in generall, but apply them not to themselues in particular; so do they by the promises, either ap-

ply

ply them not at all, or else falsly and without ground.

It is therefore a particular perswasion of my heart, that Christ Iesus is mine, and that I shall have life and salvation by his meanes; that whatsoever Christ did for the Redemption of mankinde, he did it for me, &c. *Faith what.*

*A perswasion,* not a conceit, an opinion, or blind and uncertaine conjecture, but it is a perswasion *of the heart.* And here by the way understand the seat of true Faith, to be the whole soule of man, not the head onely, or heart onely; knowledge and assent in the head; the particular apprehension and application of it to ones selfe, and the confidence and comfort growing thereon, is in the heart; so that faith is begun in the head, but not perfected till it come in the heart, *Act.* 8. towards the end; *If thou beleeve with all thine heart. Act.* 16. *God opened Lydia's heart*: and *Rom.* 10. *Seate of Faith.*

*Rom.* 10. *With the heart man beleeves to righteousnesse.*

Faith is a perswasion, as *Rom.* 8. 38. *I am perswaded*; and is therefore called knowledge, to shew the certaintie. *By his knowledge shall my righteous servant justifie many, Esay* 53. 11. *This is life eternall, that they might know thee, Iohn* 17. 3. *Iob, I know that my Redeemer liveth.* 2 *Corinth.* 5. 1. 1 *Thess.* 1. 5. Hence also it is, that it is called *Heb.* 11. 1. *A demonstration*, from the Word of God of such things as be above reason; & *an evidence of things not seene*, making things absent to the beleevers to be present, as Resurrection, & eternall life. It is also called *an assurance, Heb.* 10. 22. *draw neere in assurance.* And *Rom.* 4. *Abraham was fully assured.* Though every faith be not a full assurance or perswasion, yet every true Faith hath assurance and certaintie in it, and tends here more and more: for the weake desi-

desire to be assured, yea, that faith that is weakest hath certaintie in it, being built on certaine grouds, upon the Word of God and promise, or on the witnesse of the Spirit.

As a man in a dungeon sees light at a little crevis, as certainly as he that is abroad, though not so much; And a purblind man sees the Sun, as certainly though not so clearely as the quickest sighted. A shaking palsie hand shakes in the reaching out to take the gift, but it holds it surely; so weake Faith is opposed and assayled with many doubtings, but they be not of the nature of faith, but of our owne corruption, and the unregenerate part, as Faith is of the part regenerate.

When they looke upon themselves, they doubt and feare; When upon Gods unspeakable goodnesse and infallible truth, then they are bold to beleeve: so that a weake beleever doubts be-

tweene whiles, not of Gods Word, or whether Christ be a ſufficient Saviour, or whether or no, God will performe his promiſe to humble and contrite hearted ſinners, that ſeeke and cry unto him for grace and mercie, &c. but whether he be ſuch an one or no, which he ſhall know more certainly in time.

It is a particular perſwaſion, *My Lord, my God*, ſaith *Thomas*, and *Iob, My Redeemer liveth* and *Gal. 2. 20. and gave himſelfe for mee*; and *Mary, My Saviour*. According to that of the Prophet, *Hab. 2. 4. The juſt ſhall live by his owne Faith*. This is ſet out by divers phraſes of Scripture, *John 1. 12.* Beliefe is called the receiving of Chriſt as the hand receives a gift, and *eating Chriſts fleſh, and drinking his bloud, John 6. Putting on Chriſt, Romans 13.* Which is an appropriating that part of the meate to a mans ſelfe which is prepared, and his apparrel

rell to his backe. And as the seeing, liking, and commending the meate, nourisheth not, if it be not eaten, so not the knowing of Christ, assenting to the truth of the promise, and of Christ the Saviour, *except I apply him to mee.*

And this is signified by the particular setting downe the articles of our Faith, which are not well beleeved when in generall onely, but when every of them is particularly applyed to my selfe; for what availes to beleeve that God is a Father, if I beleeve him not to bee mine? And Christ a perfect Saviour who dyed for mans sins, rose againe for his righteousnesse, except I beleeve *he did these for mee?* And so in the rest; That there is a holy Catholike Church, except I be a member of it; forgivenesse of sinnes, resurrection to eternall life, *except I beleeve they belong to me.*

This is confirmed by the Lords Ordinance of the Sacra-

ment wherein *he applieth Christ to us in particular*, and wils us to appropriate him to our selves. In the Lords Supper God gives Christ under the outward signes of Bread & Wine; as if he should say, As verily as I give thee this, so verily I give thee my Sonne and all his benefits. Now as every one particularly takes the Bread and Wine, eating & drinking the same, so are men thereby taught to reach out the hand of Faith to take Christ home to them. This is the onely true and saving faith whereby we are iustified before God and comforted in our selves.

*Vse.* This serves for examination, that every man may try whether he have *this particular perswasion* yea or no: if he have, and that well grounded, herein he may be comforted.

As for those that have no measure of *perswasion*, nor are in the earnest pursuite of it (who are not far fro

from it ) have yet no part in Christ, nor doe they receive any benefit by Gods holy Ordinances, which be very many, and the greatest part of men and women, and why? Some because prophanely they never regarded any such thing, but have spent their time about other matters, esteeming this as a thing needlesse, or to be had at pleasure, and therefore have never thought of it: beastly wretches that live like bruites, and as if they had no immortall soules. What cause have these to bee ashamed and awakned? Ashamed, to spend their precious time either in sensuall things, or in excessiue seeking the base and fading vanities of this World, though lawfull in themselves, and neglect that one thing that is necessary. Awakened, to seeke after that which is the end of their living here, and will bring more comfort in one day, then all the profits and pleasures of this

Worldcan doe all their life.

2 Others have it not, because they have fought it most lazily, who now and then have beene toucht with some little sight of sinne and danger, and by the provokings of the Gospell have beene mooved sometimes, but soone it went over againe, and other things put it by, and so seeking coldly and by fits haue got nothing.

If these had a lash or two more of the Law (as they must ere they will mend their pace) it might doe well. But doe men trifle about the weightiest matters, and thinke they will come alone or at leisure? Oh let such remember that the sloathfull hand maketh poore!

3 Others haue it not, because they never seeke it, as supposing that it cannot be found, because they thinke none can know so much of Gods minde, and that they be proud that say so. These like Rats bewray themselues by

their

their owne noiſe, that they be no beleevers; for Faith is a particular perſwaſion: and becauſe they are not aſſured, they would that no body elſe ſhould.

Neither indeed can I tell how they ſhould, ſeeing they never had their proud ſtomackes pulled downe, to denie and goe out of themſelves with heavie hearts for ſinne, to ſeeke mercy, nor have their proud hearts ſtooped to Chriſts yoke and government. But ſuch muſt come to another paſſe ere they come by any aſſurance.

What if they have none? Yet others who being meekned and humbled, doe ſeeke mercie with broken hearts, and are willing to ſtoope in all things, theſe may & ſhall get aſſurance, when ſuch carnall Worldlings ſhall be caſt out. They thinke it impoſſible, but the impoſſibility lyes in their proud ſtomackes; if they would but come downe as they ought,

they ſhould finde it poſſible, and ſhould obtaine it alſo.

Others are perſwaded, yea and fully too, that Chriſt dyed for them, and that they ſhall be ſaved, but how they came by this perſwaſion they cannot tell: but it is ſuſpicious to have goods, and know not how one came by them.

Nor can they prove it, or have any ground from Gods Word for it, and yet they are ſtrongly perſwaded. But if you aske them why? Seeing ſo many thouſands ſhall miſſe of ſalvation and periſh? Oh then they bee not booke-learn'd, its too high a queſtion, but all the Towne cannot beate them from it. But doe you beleeve, and cannot prove it? Some will ſay, becauſe God is mercifull. So God is juſt, and will be glorified in the condemnation of all ignorant & careleſſe perſons. Some becauſe they have not beene ſo bad as many

others,

others, but carefull to pay every man his owne, and to doe no body wrong. A wofull reason and rotten ground; if it had beene quite contrary, if they had said because I have bin a most wofull sinner, it had beene much better to be liked of, seeing now they thinke to be beholding to themselves for salvation; and Publicans and sinners shall goe to Heaven before such proud Pharisees. Some by their good repenting, never having Christ in their eye. Some more cunning, say, they are sure to be saved, & that by Christ, and that he dyed for them, but what promise in all the Gospell do they prove it from, or ground upon, they cannot tell.

But it may be they will say, Christ dyed for sinners: but I am a sinner say they, therefore hee dyed for me.

But Christ came not to dye for all sinners; but for the humble, broken in heart, penitent,

which these are very farre from.

But some I know, yea divers in this company I am perswaded, have attained this true and particular assurance, and are able to prove how they came by it, and by the fruits of it can approve it. Let these be thankefull for that they have, which is more worth then all the world, and for all the meanes whereby they came to it: and knowing themselves to have such a lively Faith as is necessary to salvation, let this provoke them to labour after the increase of it by a constant use of all good meanes, and godly watchfulnesse, and good conversation.

And for those that yet have not this perswasion, but seeke it, as the one needfull thing, let them not bee dismaied, seeing they are not wholly without it, but let them continue seeking, and labour diligently in the use of the meanes, Word, and Sacraments, Prayer, Meditation, Conference

ference, and in time they ſhall ſee more, & obtaine what their ſoule longs for.

2. Next, this confuteth the tormenting doctrine of the Church of *Rome*, that teacheth that particular perſwaſion and aſſurance of Gods love, is hereticall pride and damnable preſumption, and that men may hope well but goe no further, and ſo hope, as yet they muſt ſtill be in doubt and feare, which they count to be a vertue in our Faith to be mixt therewith, which is a groſſe thing, ſeeing doubtings are of the fleſh, and the unregenerate part, and wee are bidden to beleeve, and not onely to hope well. *Vſe 2.*

They finding people in trouble of minde, doe hold them in doubting, and by their doctrine leave them in deſperation, becauſe they teach them not to looke for ſalvation by the free mercy of God, and the merits of Ieſus Chriſt, but partly (at leaſt) by their

their owne workes; therefore they tell them they muſt goe thus farre on Pilgrimage, and offer to this and that Saint, lay out thus much for Indulgences, repaire ſuch a Church, give thus much to ſuch a Cloyſter; and doing thus they may be in good hope: and for the more ſuretie they muſt give money to the Prieſts to ſay Maſſes and Dirges for them, that if their ſoules happen to goe to Purgatory, they may bee ſoone delivered. And hereof it commeth to paſſe, that they ſeeing their ſinnes many, and deſerving certaine damnation, and their workes imperfect, are ever afraid they have not done enough, and ſo fall to deſpaire; the proper fruit of this doctrine.

But why doe they thus teach? onely for their owne gaine, to fill their coffers, like unconſcionable Chirurgions, that ſet forward a wound to day, and backe to morrow, and lay poyſoned things

things to it, making it a grievous ſore, to picke out the more money; whereas they could have healed it quickly, but then they ſhould have had the leſſe gaine.

And as if a Lawyer ſhould ſet forward a mans cauſe in Law, but after let the Adverſary have a vantage, that it may bee the more difficult and longer-laſting ſuite, and alſo make the Clyent double the fees, and yet it may be loſt at laſt; ſo theſe, if they would apply the right plaiſter at firſt, ſhould deale well: but then the cure would bee too ſoone wrought, and their kingdome would come downe, as *Gardner* ſayd: If you open that doore to the common people, then all is gone. By this craft they have their living, as *Demetrius* ſayd, *Act.* 19.

But let us thanke God that wee are not under this woefull bondage, in which men are continued long in doubting, and at laſt

laſt brought to utter deſpaire. And let us whileſt the light of the Goſpell laſteth, labour after the aſſurance of our ſalvation; ſeeing if it be diligently ſought after, it may aſſuredly be attained, as appeareth by theſe reaſons following:

1. God bids us make it ſure, 2 *Pet.* 1. 10. alſo 2 *Cor.* 13. 5. and therefore it may be done.

2. If a man may know that hee beleeveth, then may he be ſure of his ſalvation; but a man may know that, 1 *Ioh.* 2. 3. For though ſome thinke they have Faith that have it not, yet this hinders not but that a true beleever may know. As one dreaming that he is rich and is not, hinders not but that he that is rich may know he is ſo: ſo is it in this caſe.

3. If a man may know that he is ſanctified, then hee may know he ſhall be ſaved, *Rom.* 8. but this a man may know; for though

though wee cannot perfectly know our hearts, yet wee may, ſo farre as we may by the Word of God diſcerne enough to aſſure us of our ſanctification.

4. Alſo the Spirit of God witneſſeth to our ſpirits that we are the Lords; that is, the Spirit of truth, that knowes all things, the deepe things of God, is of the privie Councell, and of whoſe teſtimony no doubt is to bee made.

5. Alſo if we may have peace toward God, yea peace paſſing all underſtanding, yea joy and that unſpeakeable and glorious, and be filled with joy and peace in beleeving, as *Rom.* 15. then we may be aſſured of our ſalvation: for can blind hope breed theſe? no, but true aſſurance.

6. If we have entrance with confidence into Gods preſence, as *Epheſ.* 3. 12 then we may be aſſured But the former is true, and therefore the latter.

But

But the Papists object,

*Ob.* 1. It is pride and presumption.

*Ans.* Yea, if we lookt for salvation by any thing in our selves, but seeing wee are assured of it onely for Gods free mercy, and Christs merits, wholly denying our selves, it is no pride; the rather, because God requires it of us: and therefore it is rather pride in them (under a colour of humilitie) to disobey Gods Commandement.

*Ob.* 2. No mans name is in the Scripture.

*Ans.* But there is better; for there is the beleevers nature, and properties.

*Ob.* 3. But the promises are set downe generally or indefinitely, not particularly to me.

*Ans.* We may by a true and sound reasoning make it good to our selves, as in other things. Every man is a reasonable creature, But I am a man; therefore

I

I am a reaſonable creature.

Thus wee doe from the generall propoſitions of the Law, inferre particular concluſions. For how know you, you have deſerved the wrath of God, and damnation? The Scripture ſaith, curſed is every one that continueth not in all things written in the Booke of the Law to doe them. *Deut.* 27. 26. But I have broken the Law, ſayth my conſcience, therefore thus you conclude, that you are under the curſe, though your name be not there: ſo may and ought wee to doe from the Goſpell. Who ſo beleeves in Chriſt Ieſus ſhall be ſaved: but I ſo beleeve, therefore I ſhall be ſaved.

So the weary, and laden, loſt, hungring, and ſuch like, ſhall have mercy. But I am ſo, therefore I ſhall have mercy. This is more certaine than if my name were in the Bible, which I might doubt might belong to ſome

ſome other man of the ſame name.

*Ob.* 4. Wee are bidden to worke out our ſalvation in feare and trembling.

*Anſ.* Not a ſlaviſh kinde of feare; for wee muſt ſerve him without feare all the dayes of our life, *Luk.* 2. but a religious feare of offending, which ſtands very well with aſſurance.

*Ob.* 5. How can we be ſure of our ſalvation, when wee know not whether we ſhall hold out to the end? ſuch and ſuch have fallen, *Saul, Salomon, Iudas, Demas, David, Peter.* This ſhall be anſwered towards the latter end of this tractate, where I prove the Perpetuitie of Faith.

*Ob.* 6. This opens a gappe to licentiouſneſſe of life.

*Anſ.* They that ſay ſo, know not the nature and diſpoſition of a true Faith, whoſe worke is to purifie the heart and amend the life, 1 *Ioh.* 3. 3.

The Goſpell that brings ty-

dings

dings of ſalvation by Faith in Chriſt, teacheth us alſo to deny vngodlineſſe and worldly luſts, and to live holily, righteouſly, and ſoberly, &c. And our Saviour Chriſt, *Math.* 11. When hee had promiſed eaſe to the laden with the burthen of ſinne, bids them take up his yoke. If wee ſpake of an idle name of Faith, they ſayd ſome-what, but wee ſpeake of an effectuall working Faith, ſuch as the Apoſtle commendeth in the Theſſalonians, 1 *Theſ.* 1. 3. And all that beleeve they ſhall bee ſaved by Ieſus Chriſt, know alſo and beleeve, that they muſt attaine it by a godly life, as by the Kings high way that leads thereto. Therefore to thoſe that beleeve they ſhall bee ſaved, & yet live in any knowne ſinne, wee may ſay to them as *Samuell* did to *Saul*, when he boaſted he had obeyed the voyce of God in ſlaying the *Amalekites*; *what meaneth then the bleating*

ting of these Sheepe and lowing of the Oxen? So what meane these and these sinnes that you live in, if you beleeve truely in Iesus Christ? Though the false faith of Papists may be, and is joyned with wicked life, yet the true faith that we speake of is not, nor possibly can be: for it worketh by love, *Gal.* 5. 6. And the love of Christ constraineth us. 2 *Cor.* 5. 14. So that we can doe no other but live godly.

It remaines therefore, for all hath beene said to the contrarie, that we may be particularly assured of our salvation by Christ, & that this is true Faith.

*Vse* 3. Thirdly, this serveth to teach and move all and every of us to labour for this faith, and particular perswasion; without which there is no sound joy: and to give no rest to God or our selves, till we have obtained it. Seeke it, and seeke it earnestly, as becomes such a jewell.

Ob

Oh the folly and madneſſe of moſt people that can make a life without this, but not worthy to bee called a life! In death you would bee aſſured; but you ſhould ſeeke it now, or elſe never looke for it then, &c. My hearts deſire is, that if it were Gods will you might all prove beleevers; I ſhould be glad, but you ſhould have the benefit. Some fruit (I thanke God) I finde in this kinde now and then, but oh that the reſt would come in, &c. without this no comfort in life or death, no heart to any good dutie, no part in Chriſt or ſalvation.

CHAP.

## Chap. II.

### *The Author or chiefe efficient, and by what meanes it is wrought in us.*

*Author and by what meanes.*

THE ſecond poynt propounded is concerning the Author and chiefe efficient of Faith, and the meanes whereby he worketh it in us. For the worker of Faith, it is God and none other: firſt it is not of Nature, for then all ſhould have it, but 2 *Theſſ.* 3. *All men have not Faith.*

And though many ſay they have ever beleeved, and it was borne with them, yet they deceive themſelves, and have no true Faith in them at all. Such faith indeed as they have, may be, and was borne with them: that is, a blind preſumptuous conceit without ground.

It

It is not Natures worke, (*Math.* 16. 17. Fleſh and bloud have not revealed theſe things to thee, but our Father which is in heaven.

We have it not from our parents, *Ioh.* 1. 13.

It is not onely not in our corrupt nature, but it was not in the pure nature of *Adam*, who beleeved in God, but not in Ieſus Chriſt. For it came in ſince the fall that wee have need of a Redeemer; and to be ſaved by another bodies ſufferings and obedience is a ſupernaturall thing, and hard to beleeve. To the Grecians and wiſe men of the world it is fooliſhneſſe. 1 *Cor.* 1. 23.

Nay, wee are nothing apt to it, nor able to thinke a good thought; our heart is ſo bound up in unbeliefe, and we lockt in the chaines of it, that except God open the doore of the heart, as he did *Lydia's*, when wee ſee and feele our ſinnes, and the wrath of God

God due thereby, wee despaire, and fly from God as *Iudas*, yea every step to Faith is out of our power and reach.

Not man nor Angell can worke it with all the wisedome they have. It is the worke and gift of God; of Father, Sonne, and holy Ghost. Of the Father, *Ioh.* 6. 44. of the Sonne, *Heb.* 12. 2. of the holy Ghost, 2 *Cor.* 4. 13. *Phil.* 1. 29. It is given unto you freely, not onely to beleeve on him, but also to suffer for his sake, *Ioh.* 1. 13. *Act.* 16. God opened *Lydia's* heart; yea and that of his mightie power, as it is 2 *Thes.* 1. 11. So *Ephes.* 1. 18, 19. mention is made, for the working of Faith, of the mightie power of God.

So is he the increaser and perfecter of it. *Lord increase our faith*, said the Disciples; And Christ is called the *finisher of our Faith*, *Heb.* 12. 2. and *Phil.* 1. *I am perswaded that hee that hath begun*

*this*

*this good worke in you will finish it untill the day of Iesus Christ.*

By Faith wee are delivered from death, which who can doe but God that raiseth the dead? 2. We are pulled thereby out of the hands of strong adversaries, as Sinne, Devill, and Death, which no power, but Gods can doe. 3. By it we are advanced into a better state than that in *Adam*; and can wee doe this for our selves? *Reasons.*

Let this instruct and lead us to humilitie and thankefulnesse: if we have Faith, to acknowledge it the whole and free worke of God in us, without any aptnesse in our selves: we are like the sicke man, *Ioh.* 5. unable to put in our selues when the water is stirred, wholly dead to any worke of grace. *Vse.*

And to be thankfull to God, giving all glory to him, that passing by so many others as good as wee, hath yet beene pleased to shew us mercy, that had no abili-

tie or preparation in us thereto, but all oppoſitiõ, as much as they that be furtheſt off. Wee might haue ſitten like ſtockes, not mooved at all by any thing, as moſt do, or when we had had the ſight and burthen of our ſinnes, might haue deſpaired as ſome doe.

They that never knew what ſin meant they can eaſily beleeve, but they that haue felt the burthen of ſinne finde it hard; all ſuch may thanke God they deſpaired not.

Wee ſhould alſo make high account of it both for the gift and for the giver: a great King gave it us, therefore nouriſh and uſe it ſo well that hee may give us more.

If wee haue it not, then let us labour with God in humilitie for it in the uſe of the meanes, and not truſt to our ſelves, as moſt do, that goe on without it, yea, knowing they have it not, yet they goe on, as if it were in their

power

power at their owne pleasure, or as though it would fall into their mouthes alone: And as they *Ioh.* 6.52. that neither understood our Saviour Christs speech, nor would aske him who would have taught them. So men can neither worke Faith in themselves, nor will crave it of God (if the blind men in the Gospell had done so, they might have dyed blinde) whose example therefore let us shunne, and begge it of God with all earnestnesse, as a thing so necessary, &c.

*Causes.*

The causes that move God to worke faith in any, is first his free election; 2. The next the merit of our Saviour Christ.

First, his election, therefore *Act.* 13.48. *So many as were ordained to eternall life, beleeved*; and hereof it is called Faith of Gods Elect. So our Saviour sayth, *Iohn* 6.37. *All that my Father hath given mee shall come to mee.*